

PHILOSOPHY,
RELIGION AND
EDUCATION

AN INTERNATIONAL BAPTIST MAGAZINE

MISSIONS

In This Issue

UNDER HIS BIG SOMBRERO
THE MEXICAN AWAKENS

By John C. Slemph

MARCH 1952

Volume 150

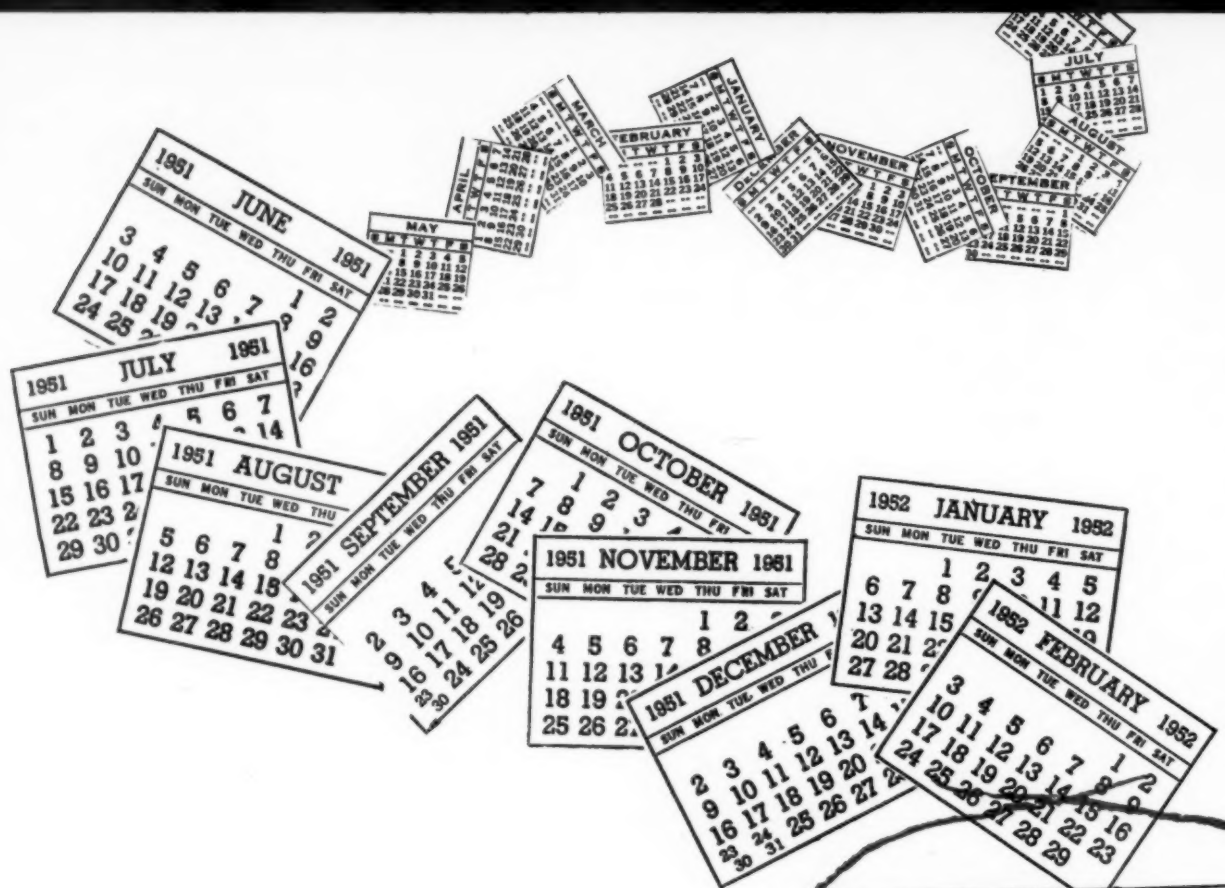
Number 3



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MISSIONS

Page 129

THE QUIZ COLUMN MARCH

NOTE:—Questions are taken from all pages and occasionally advertisements.

1. What hospital was opened on May 1, 1947?
2. Whose uncle was Professor of English at Yale University?
3. Who is President of the American University in Cairo?
4. Who is known as Mexico's Abraham Lincoln?
5. Where were the people invariably polite?
6. Who is Nemesio Rodriguez?
7. What can never be really an equal opportunity?
8. Who retires in the early spring of 1953?
9. What is always honorable for a man to do?

Note that this contest began with the June issue, 1951, is completed with the issue of May, 1952, and is open only to subscribers.

10. Who is a graduate of Acadia University?
11. What percentage of American beer drinkers are women?
12. Who is pastor of Tabernacle Baptist Church, Richmond, Va.?
13. Who is described as "a fine and alert man"?
14. What is in essence a Christian document?
15. Who came hand in hand to the missionary's desk?
16. Who were baptized in an irrigation ditch?
17. Where does laughter come easily?
18. Who was a member of the original Survey Committee of 1919?

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An International Baptist Magazine

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Field Correspondents in Four Continents

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For subscription rates see next page

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MARCH, 1952

No. 3

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WHO'S WHO

• EMILIE M. BALLARD is a new missionary of the Woman's American Baptist Foreign Mission Society, in service in Burma since 1948.

(Continued on following page)

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More Than Skin Deep

CARTOON NUMBER 187 BY CHARLES A. WELLS



THE moral failure of our time is more than skin deep. Income tax scandals, cheating at West Point Military Academy, college basketball dishonesty, narcotics among adolescents, numerous incidents of graft, corruption, "mink coats", etc. that fill the daily press, all are symptoms of a moral disease afflicting the American people. Men do not betray public trust or make profit out of the death of a neighbor's son in uniform just because they need money to patronize night clubs or are careless about social amenities. These sins that pollute the soul of our nation come from deep spiritual failures that lie far beyond the cure of human wisdom or political and economic rehabilitation.

Too many American people have lost their sense of values and their distinction between what is everlastingly right and absolutely wrong. Many have forgotten that advantages gained through deceit and injustice carry the seeds of destruction; that all wealth amassed through selfish exploitation corrodes the soul. Mr. Hanson W. Baldwin, military expert for *The New York Times*, explains the decline of moral standards as due to a wide acceptance of the philosophy that, "It's all right if you can get away with it."

Nothing else than human regeneration can suffice us now. The times call for moral cleansing and spiritual renewal.—CHARLES A. WELLS.

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• **ETHEL F. BROWN** is the wife of Ralph J. Brown, of Melrose, Mass. She is a member of the Board of Managers of the Woman's American Baptist Home Mission Society, and Chairman of the Program Book for the National Council of American Baptist Women.

• **SHIRLEY L. HILL** is the wife of Rev. Glenn Hill. They are missionaries of the American Baptist Foreign Mission Society, in service in Bengal-Orissa since 1949.

• **MARIAN ELLEN KIMBLE** is a missionary of the Woman's American Baptist Home Mission Society, serving in the kindergarten of the Heath Christian Center, at Boston, Mass.

• **LISTON POPE** is Dean of the Divinity School of Yale University, New Haven, Conn.

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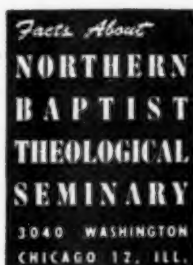
• JOHN C. SLEMP is the new Associate Editor of MISSIONS MAGAZINE. He joined the editorial staff on October 1, 1951, and is now on a tour of foreign mission fields.

• MARGARET H. TRESTER is Field Secretary and National Student Counselor of the Baptist Board of Education.

• JESSE R. WILSON is Home Secretary of the American Baptist Foreign Mission Society.

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LETTERS

From the Editor's Mail Bag

Last summer my pastor quoted a statement that was attributed to General Douglas MacArthur who was reported to have said, "The sight of dead North Korean soldiers is good for my old eyes." Knowing the antipathy which reporters sympathetic to the present administration in Washington hold for the great General, I decided to write General MacArthur and ask him whether he had said it. His reply was written on my letter which he returned, and it was signed by him as follows, "This is a misquotation and is in no ways responsive to my horror of war." (Signed) "D. A. McA." My pastor suggested that I report this back to you with the thought that you would like to publish a correction in your next issue.—Mrs. E. D. Scott, Clinton, Iowa.

NOTE — MISSIONS took the quotation from *Worldover Press*, a reputable news service to which MISSIONS has subscribed for many years. The original news release, dated December 22, 1950, is in MISSIONS' files. The probable explanation is that the news correspondent who accompanied the General on his military inspection tour of the front in North Korea must have misunderstood what the General really said.—Ed.

Many thanks for your editorial, "Drastic Change Needed in the Con-

vention Program." I thank you not only for myself but for other missionaries in Assam and in other fields who feel themselves almost completely crowded out of Convention programs where they should have an opportunity to tell the people of the home churches about the work on their mission fields. Last spring Dr. O. W. Hasselblad had spent many hours in preparation of his address at the Buffalo Convention, hoping and praying that he might touch the hearts of the people, but when he came to speak late in the afternoon there were less than 250 people present in Buffalo's big Convention Hall. Although you later published his address in MISSIONS, it could not have the dynamic punch that Dr. Hasselblad gives in a speech. I attended the Boston Convention in 1950 and although I had spent 17 years in Assam, only four minutes was allotted me to speak at the Woman's Society Interpreters' Breakfast. At Boston there was not a single major address by any foreign missionary on the program. The same lack of missionary emphasis is noticeable at State Conventions. At one convention during my furlough I was scheduled for 2:00 o'clock, but there was so much business to transact that it was after 4:00 o'clock when I was called upon to speak. By that time the audience and I were tired. My experience is similar to that of other missionaries and I mention it only because it is a matter of importance that mission interest be kept alive in the churches.—Miss Marion Burnham, Gauhati, Assam.

I write to add my own word of thanks to the many others you have doubtless received for the effective way in which you set forth the case against the appointment of an American Ambassador to the Vatican. All who are deeply concerned about the preservation of the proper relationship between church and state are greatly indebted to MISSIONS for your fine service in interpreting this vital issue. I also compliment you on two sentences in your high level editorial on "The

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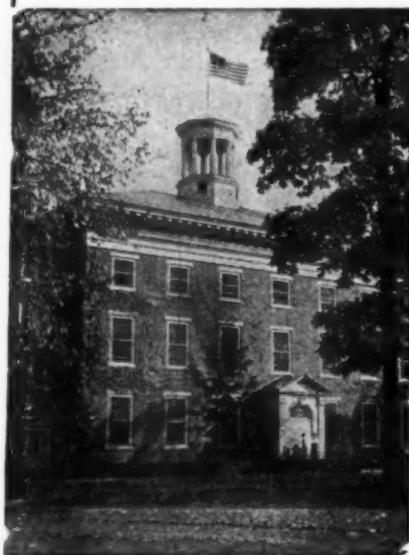
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Changing Climate of Freedom and the American Bill of Rights", where you say, "These human rights emerge from the ingent nature of man as the creature of a divine Creator. Man's freedoms are derived from an eternal, unchanging, unchangeable source." These words should be learned by heart and mind by all sincere lovers of church and country.—*Rev. Joseph A. Cooper, Kansas City, Mo.*

I am such a warm booster of MIS-
SIONS and its thought-provoking editorials that I hesitate to take exception to any one of them. However, for the sake of strengthening your arguments against Peacetime Conscription, I write to offer a suggestion. Would not your argument gain more attention and support if you linked your advice against conscription with

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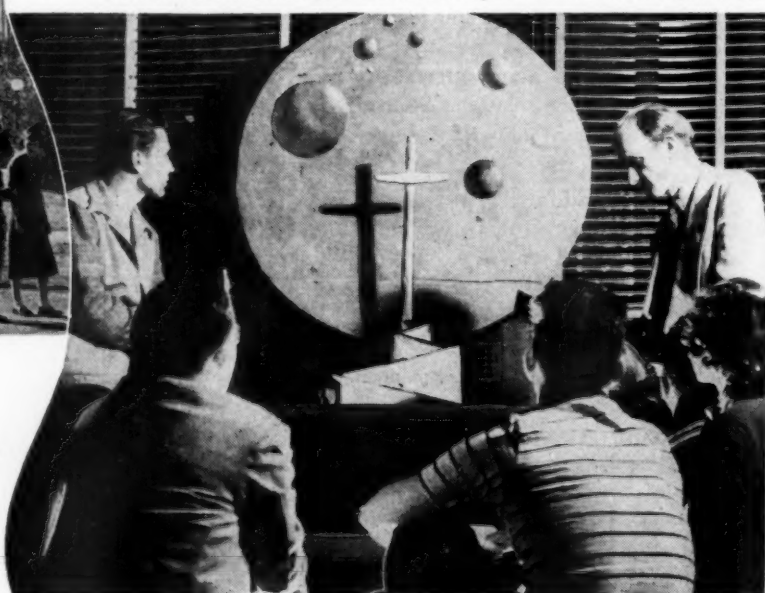
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an alternative? If I tell my Congressman, "Don't conscript our boys", and he replies, "If we do not prepare them, all of us, including our boys, will be so many sitting-ducks when our next Pearl Harbor comes", how shall I reply? In other words, whenever you admonish, "Don't conscript in peacetime", you should anticipate the answer of the proponents by adding constructively, "Instead, do this."—Vera C. Rockwell. Hamilton, N. Y.

NOTE—Reader Rockwell's suggestion is sound and pertinent. MISSIONS tried to anticipate it in its February editorial (page 96) by indicating that the present Draft Law (Selective Service) which is in effect for several years more, is adequate for the present emergency and for any Pearl Harbor on the horizon, so that the peacetime conscription of every 18-year-old boy as a permanent policy is unnecessary and undesirable.—ED.

The arrival of the latest issue of MISSIONS reminds me that I have intended for some time to write to you and express my appreciation of the contribution MISSIONS has made to the cause of Christ through the years of your editorship. In breadth of content and in editorial skill MISSIONS is unapproached by any other magazine that I read.—Rev. W. P. Halbert, Los Angeles, Cal.

The 150th Year

THE year 1952 is the 150th year of the publication of MISSIONS which traces its publication ancestry back to the first issue of 1803 of *The Massachusetts Baptist Missionary Magazine*. (See editorial, "The 150th Year," in the January issue, page 9). You can help make the year 1952 a notable and historic anniversary in the history of MISSIONS by securing one new subscriber.

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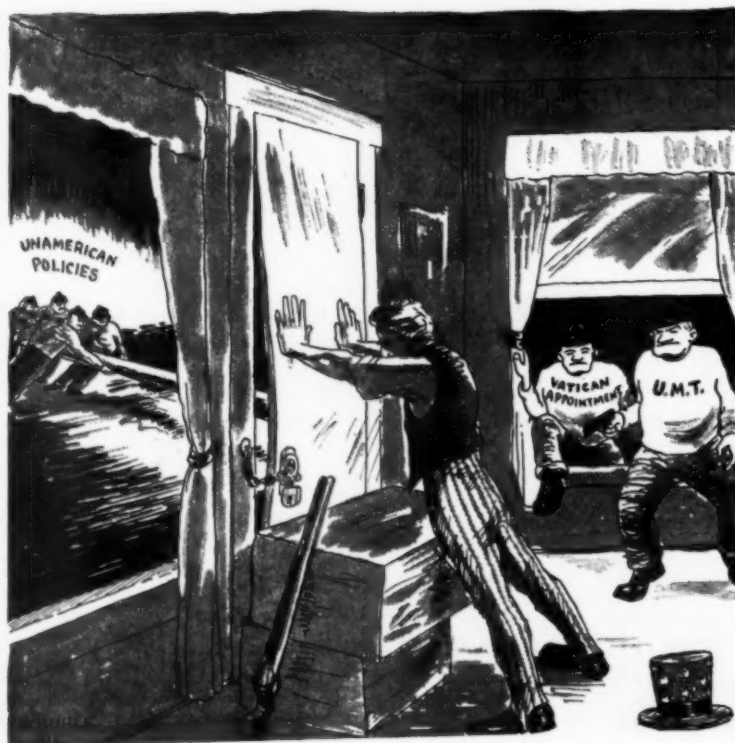
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ABOVE: A general view of Rome, one of the many old bridges across the Tiber River, and the tomb of the Emperor Hadrian on the right. In the distance is St. Peter's Cathedral and Vatican City, world headquarters of the Roman Catholic Church and the Pope, to whom President Truman is determined to send an American Ambassador



LEFT: Dangers to the American people, as pictured by Cartoonist Schule, and reproduced by courtesy of "The Michigan Christian Advocate." While Uncle Sam tries to keep the front door shut against un-American policies, Peacetime Military Conscription and the appointment of an Ambassador to the Pope climb in through the back window



MISSIONS

VOL. 150 NO. 3



MARCH 1952

Stubborn President and Insistent Pope

IN Rome on his return from Korea, Cardinal Spellman of New York had two audiences with the Pope and discussed with him President Truman's appointment of an Ambassador to the Vatican. On arrival in Boston the Cardinal told reporters that he had been asked many times why the United States sends no Ambassador, and that he could not explain. The Cardinal is either woefully ignorant or incredibly naïve. Surely he knows why American Protestants object. Moreover, he is grievously in error in asserting that "such representation would be to Vatican City as a state and not as a religion." The argument that the appointment is to Vatican City as a plot of real estate no larger than a nine-hole golf course, is ludicrous. In *The New York Times* it was reported from Rome that "*the mission is either to the Pope as the head of a world wide church, or it is nothing; to pretend anything else is to make the appointment useless or reduce it to an absurdity.*"

Nevertheless President Truman stubbornly proceeds with his plan to send an Ambassador to the Vatican. He defies immense Protestant disapproval. *The New York Herald Tribune* reported that, "Mr. Truman in letters to friends said he had promised the Pope he would send a representative, and he intends to abide by that promise." To Protestants also Mr. Truman had made a pledge (*See MISSIONS, December, 1951, page 585*) that the mission of Mr. Myron C. Taylor would be terminated.

Overwhelmed by Protestant opposition and unwilling to surrender his military rank,

General Mark Clark declined the President's appointment. When the President announced that he would appoint another ambassador, Chairman Tom Connally of the Senate Foreign Relations Committee said he would vote against any Ambassador to the Pope. Thus frustrated, the President is now reported to plan sending another personal Ambassador and again by-pass the Senate as did Mr. Roosevelt 12 years ago.

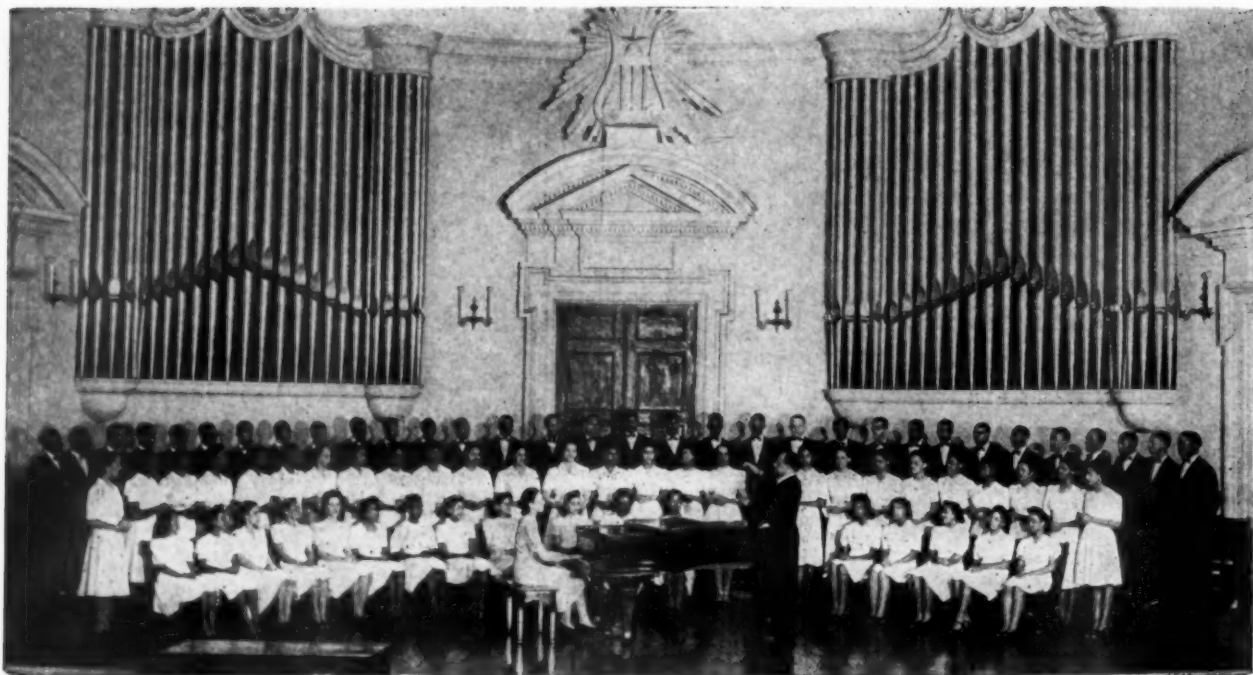
The Pope does not want this. *The New York Times* reported from Rome, "The day of the personal representative is past. . . . The Pope has made it plain that an envoy from Washington to the Vatican must come with the confirmation of the Senate." Thus a stubborn President may be compelled to beseech an insistent Pope to accept an inferior substitute for a full ranking Ambassador.

The President has only himself to blame for his embarrassment, his grievous disservice to the American people, widespread Protestant opposition, deplorable American disunity at a time when unity is of paramount urgency, and the renewed Roman Catholic-Protestant bitterness which his unwise appointment of General Clark has precipitated. It is always honorable for a man to acknowledge and to rectify a blunder.

Meanwhile if you have not yet registered your own protest, it is still important that you make it known to the President, to your two Senators, and to your Congressman. The budget appropriation which he votes to pay for such an Ambassadorship to the Pope, whether "personal" or Senate confirmed, comes out of your income tax.

The World Today

Current Events of Missionary Interest



Combined choirs of Atlanta University, Spelman College, and Morehouse College at a concert in Atlanta, Ga.

Baptist Colleges For Negroes Aided By United Negro College Fund

THE eighth annual campaign in behalf of 32 American colleges for Negroes, all but one located in the South, raised the record sum of \$1,300,000 during the year 1951. Among the 32 colleges are 10 under the sponsorship of the Baptist Board of Education, six of whom will share proportionally in this financial achievement. The campaign was conducted in 80 cities and towns. Nearly 4,000 corporations contributed \$400,000 while nearly 300 benevolent and philanthropic foundations gave \$220,000. The balance came from alumni, students, labor unions, churches, college organizations, and other individuals. The 32 Negro colleges enroll more than 25,000 young Negro men and women. Since the great majority come from low-income families, these young people must depend on scholarships and work aids to secure their college education. So this fund will be used to increase professors' salaries, furnish scholarships and work aid to students and provide funds for libraries, laboratories, health programs, and other college expenses.

Only One Lynching Is Still One Too Many

ACCORDING to statistics annually compiled by Tuskegee Institute, one Negro was lynched during the year 1951. At the beginning of the century the number usually exceeded 100 annually and was as high as 50 only as recently as 1922. Only twice since records were compiled has there been a year with only one lynching. *There has never been a year in which nobody, white or colored, lost his life through mob violence.* Law enforcement has conspicuously improved in so far as protection of Negroes is concerned. When a lynching occurs today it is not the public spectacle staged by a wild, howling mob of lawless white men, but the act of a small group of determined law defying degenerates who perpetrate their crime secretly, leaving their victim to be discovered long after they have dispersed. While one lynching in 1951 is less than 50 in 1922, it is still one too many. And although the recent bombing of a Negro's home in Florida, in which the Negro was killed and his wife later died of injuries, will not be recorded as a lynching, it serves the same purpose of communist propa-

ganda and gives to American enemies abroad a powerful evidence for alienating friends and for supporting the communist claims that only Russia is the friend of the colored races of mankind.

More Than 35,000 Foreign Students In The United States

MORE than 35,000 students from 60 foreign countries are enrolled this year at colleges and universities and divinity schools in the United States. They are here under the U. S. Army Student Exchange program, college scholarships, private sponsorships, support of foreign mission boards, and in some cases on their own initiative and support. Many Rotary Clubs are financing fellowships to foreign students.

American Baptists in every state are being urged to cooperate with the ten Christian Friendliness missionaries under appointment by the Woman's American Baptist Home Mission Society and with the 50 university pastors serving the Baptist Board of Education, in making these students welcome in their communities. Last year 1,122 American Baptists entertained more than 3,000 foreign students in their homes and churches. Many of the 300 Japanese students who returned to Japan after completing their courses here were met there by American missionaries. Thus the Christian fellowship established in the United States was continued in Japan. Fellowship established here can be of immense service in helping these young people to understand American democracy, to promote friendly attitudes toward the United States, and to acquaint them with the ideals of the Christian faith. In the evangelistic opportunity which such acquaintance makes possible American Baptists can engage in the finest kind of foreign mission service right here at home.

National Council of Churches Establishes Office in Washington

SPONSORED by the Washington Federation of Churches, a luncheon in honor of Dr. Earl Frederick Adams was held in Washington, D. C., January 15, 1952 to mark the opening of the Washington office of the National Council of Churches. Former pastor of the Delaware Avenue Baptist Church of Buffalo, N. Y., and for six years General Director of the Baptist Council on Missionary Cooperation, Dr. Adams has been appointed Secretary of the Washington office. Present at the luncheon were government officials and church leaders. In setting forth the purpose of the new office, General Secretary Samuel M. Cavert of the National Council explained that it "will strengthen the position of the 29 constituent denominations in the National Council with the government in all matters related to the moral and social welfare of the American people. It will carefully guard the separation of church and state, *but this does not mean the separation of religion and politics!*" In accepting the position and in expressing thanks for the Washington welcome, Dr. Adams referred to the need of high standards of honesty symbolized by the thousands of churches across the nation, and the rising tide of scandal in government. And in noting the increased emphasis on military and civilian defense, Dr. Adams suggested that "we might do well to pause *and ask what it is we are trying to defend.* Is it simply a large piece of real estate in North America, or is it a priceless heritage of moral and spiritual ideals?" So the Washington office will seek to serve the churches as they voluntarily cooperate with the government or as they give expression to their convictions in regard to the acts of the government.

Remarkable Remarks

Heard or Reported Here and There

● NOTHING IN HISTORY has turned out to be more impermanent than military victory.—*Rev. Harry Emerson Fosdick*



● IF A PERSON IS A SOCIALIST or a communist I will know it in 24 hours; if he is a member of a labor union I will know it within a few days; but if he is a member of a Christian church it may be years before I will ever learn of it.—Quoted by *Hughes Wagner in The Presbyterian Record*

● WHEN I LOOK BACK upon the more than 60 years that I have spent on this entrancing earth and when I am asked which of all the changes that I have witnessed appears to me to be the most significant, I am inclined to answer that it is the loss of a sense of shame.—*Harold Nicolson*



● LIBERTY CAN EASILY BE LOST by sheer indifference; it can never be saved by intolerance.—*R. L. Hubbs*

Under the Big Sombrero

The Little Man Awakens

Impressions of the ongoing revolution in Mexico and its accompanying material and cultural progress which prompts the Roman Catholic Church to seek to recover its former preeminent position and which also offers an unprecedented opportunity for the expansion of evangelical Christianity

By JOHN C. SLEMP

All photographs by John C. Slemp



ABOVE: Volcanic Mount Orizaba as photographed from the airplane in which the author was traveling to Mexico; RIGHT: The Roman Catholic Cathedral on the plaza in Mexico City



ABOVE: The famous Pyramid to the Sun, the destination of every tourist who comes to Mexico City. It was erected by the ancient Aztecs long before the Spanish came and conquered Mexico



ASK the average citizen of the United States what image comes to his mind with the mention of the name "Mexico," and he will probably visualize a little man taking an unhurried siesta under a ponderous sombrero. In the picture he may include also certain other details, such as an adobe or a grass hut, and a cluster of giant cacti. Perhaps he thinks of the Mexican people as caring less for material comforts and

business efficiency than do Americans, and generally content to live in poverty, just so they have time for the simple, personal side of life—home and family and friends.

THE END OF A LONG SIESTA

However accurate that characterization may have been 25 or even 10 years ago, it is definitely not accurate today. There is a stirring under the big sombrero. The long siesta



LEFT: The Palace of Fine Arts in Mexico City; CENTER: A modern textile factory on the outskirts of Mexico City. RIGHT: Heroic statues, lofty skyscrapers and modern automobiles mark down town Mexico City

is over. The little man of Mexico is stretching himself to his full height, and is ready for a day of hard, honest labor. No longer is he satisfied with a pot of beans. Now, as our veteran medical Missionary, Dr. F. L. Meadows expressed it, he wants some meat in his beans—and a radio to listen to while he is eating. The little man and his neighbors have caught a vision of a new Mexico and they are determined to turn that vision into a living reality.

In 1946 when Miguel Aleman was campaigning for election as President of Mexico, he declared that no longer would the little man under the big sombrero be a true symbol of Mexican life. As president, Mr. Aleman is now keeping his promise. A new nation that is rooted in an old culture, is rising to a healthy, wholesome self-consciousness. That, in broad outline, is the Mexico that I saw on my recent visit.

Arriving at Mexico City and trying to go from the airport to a downtown hotel—a hazardous undertaking, it seemed to me—Secretary Wilbur Larson and I soon had no doubt that we were entering a modern metropolis, pulsating and throbbing with boundless energy, at the heart of a land of great potential strength. The big sombrero was no longer visible. The little man was doing things and going places—and having a good time in the process.

ROLLING OFF THE ASSEMBLY LINES

A prominent feature of the new Mexico is its broad program of industrialization.

Puebla, Mexico City, and Monterrey, in particular, are centers of a rapidly growing prosperity. Here modern new factories, employing thousands of people, are rising, bringing new hope and the spirit of a new life. Rolling off the assembly lines are many products, some old but many new for Mexico, such as electric light bulbs, limousines, roller skates, road machinery, frying pans, pressure cookers, electric ranges, and refrigerators. Fully employed are cement plants; textile mills; flour mills; iron and steel mills; tile, glass, soap, and tobacco factories; and railroad repair shops. These cities are fast becoming the Pittsburghs and the Detroits of Mexico. This industrial development is making rapid progress. An official of the Chamber of Commerce in Mexico City told me that more had been accomplished in the past three years than in the previous 30 years. After making due allowance for party loyalty and for Chamber of Commerce publicity ethics, I could still accept his statement as at least 98% accurate.

Similar progress is being made in agriculture. New irrigation projects, modern farm machinery, and more up-to-date farming methods are bringing new values out of the comparatively small acreage of arable land that is to be found in this rugged, lofty in altitude spot of the earth. Heretofore it has been said of Mexico that 70% of the people were attempting to wrest a living from only 7% of the land, and that here was a nation of farmers on land that was never intended to be farmed. Now, however, that dictum is

giving way to the persistent, determined advance of scientific farming.

A NEW UNIVERSITY AND 30,000 STUDENTS

Likewise in education, the new Mexico is making rapid strides. A brand new University City is arising from the volcanic-rock fields in the southern sector of the Federal District, of which Mexico City is a part. When this new University of Mexico receives its finishing touches two years from now, its campus probably will equal, if not surpass, that of any university in the Western Hemisphere. The cost, I was told unofficially, will exceed \$15,000,000. More than 30,000 students will here find opportunity for an education that will measure up to the highest standards in the United States. Of special interest to me at this new university were the new athletic fields, tennis courts, hi-li frontons, and the football stadium—not only because I like athletics, but because of the new day that these things signify for Mexican young people. The older generation goes in for bull-fighting in a big way but the new generation of young people prefers baseball, football, soccer, tennis, and other sports commonly found in our American colleges and universities. So it is not a mere coincidence that an immense football and baseball stadium stands close to Mexico City's gigantic bull ring. A new way of life is showing itself. Here are signs of a new day.

THE ONGOING REVOLUTION

All of these developments are integral parts of Mexico's ongoing revolution. On the

political and social fronts this revolution goes back to 1810, when Miguel Hidalgo y Costilla led his countrymen to freedom from Spanish domination. That liberation was short-lived; but it reasserted itself and became more firmly based with the new proclamation of freedom in 1821. Later, in 1867, came the reform movement under Benito Juárez, Mexico's Abraham Lincoln. Unfortunately, this movement gave way to the reactionary regime of Porfirio Diaz (1876–1911), and progress toward a free nation was again temporarily halted. In 1910, however, Francisco I. Madero brought about extensive political and social reforms, and in 1917 a new constitution was put into effect. Other presidents—Carranza, Obregón, Calles, Cárdenas, Camacho—carried forward the revolution to include the nationalization of church property and the consequent liberation from the stranglehold of the Roman Catholic Hierarchy upon the people, the expropriation of oil wells, and other efforts to Mexicanize Mexico. Today, under President Aleman, the revolution continues—now on the industrial front. And it will go on until it reaches its goal. At the center of the Monument of the Revolution in Mexico City and directly under its high arch of the masonry, is a flame that burns continuously. It says to all who pass that way: "The revolution must go on."

MEXICAN BAPTISTS

In harmony with the ongoing spirit of material and cultural progress in Mexico today, is a like spirit of progress among Mexican Baptists. Although a small minority in a



LEFT: The modern highway from Mexico City to Puebla; CENTER: The First Baptist Church in Monterrey, Mexico; RIGHT: The famous bull ring on the left and the modern athletic stadium on the right



LEFT: The mid-week congregation in the Atzacapotzalco Baptist Church; CENTER: The graduation banquet at the Baptist Theological Seminary in Mexico City; RIGHT: The Seminary Board of Trustees

country that is 90% Roman Catholic, yet Baptists are alert to what is taking place around them and are very much aware of their opportunities and responsibilities in a rapidly changing culture.

Consider, for example, the Atzacapotzalco Church of only 45 members, in the Federal District. This church probably holds the world's record in attendance at a midweek service. On the night I was there the little sanctuary was filled to capacity. Most of the 45 members had brought their neighbors with them. Although I could not understand what was being said in the service, I soon sensed its deep earnestness and its vital religious character. Seven young people had been baptized on the Sunday before my visit. Back of this little church is a thrilling story of religious devotion. In 1909, a mother with her ten children opened a mission at the place where the church now stands. But the father objected vehemently, and later deserted his family because they refused to accede to his demands. Years of hardship and suffering ensued for the mother and her children. One of the girls worked in a telephone office two miles from her home, and walked the distance four times daily to save carfare. In her spare time she made chocolate candy for sale, and soon became expert at the trade. That girl is now Mrs. R. Wong, owner of the Wong candy stores in Mexico City and in other places. She and her Chinese husband live in a lovely home in suburban Mexico City. A member of

the building committee of the First Baptist Church, she is rendering significant Christian service.

Building seems to be the keynote among Mexican Baptists. The First Baptist Church, Puebla, with 600 members, Pastor Nemesio Rodriguez, recently completed a new building in the colonial manner so prominent in Puebla. An expert carpenter, as well as an able preacher, the pastor designed and with his own hands made the rich mahogany pews for the sanctuary.

The Pro Hogar Church, in the Federal District, also is building a new edifice. Pastor Donato Ramirez Ruiz baptized five young people the night of my visit, and there was another profession of faith when the invitation was given. Also engaged in building enterprises are the Mixcoac and Independencia churches which I was unable to see.

The largest single building operation that I saw was that of the First Baptist Church of Mexico City, Pastor Alejandro Treviño. This church of 800 members is in the heart of this Roman Catholic city, and its evangelical Christian witness is vitally important. The imposing new building is now more than half completed. This church is also the administrative home of the Baptist Theological Seminary of Mexico. Now only five years old, this seminary had 13 students last year. At the Commencement Exercises at the time of my visit Secretary Wilbur Larson preached the commencement sermon to a large congrega-



LEFT: Monument of the Revolution in Mexico City; CENTER: The Basilica Santa Maria de Guadalupe which is described in the right column below; RIGHT: New edifice of the First Baptist Church in Mexico City

tion. Acting President Donato Rameriz Ruiz, in the furlough absence of General Missionary Orlando L. Tibbetts, led the academic procession. Born in Mexico but brought up in the United States, this graduate of William Jewell College and of the Colgate-Rochester Divinity School was last year honored by William Jewell College with the D.D. degree. He is a member of the executive committee of the Baptist World Alliance.

My visit in Mexico ended with the mid-week service at the historic First Baptist Church of Monterrey, Pastor Jesus Hernandez. Fully 100 people were present. Now a thriving church of 900 members, this church well remembers its humble beginning. On January 30, 1864 in an irrigation ditch outside the city, James Hickey, the Apostle of Mexico, baptized Thomas Westrup, José M. Uranga, and Acradio Uranga, and that same evening organized the first evangelical church in Mexico, with five members, Mr. and Mrs. Hickey and the three who had been baptized in the morning. This church is also the first Baptist church in Latin America to become self-supporting. This was achieved in 1918, during the pastorate of Ernesto Barocio, one of Mexico's greatest Baptist preachers.

THE REVIVAL OF ROMAN CATHOLICISM

Despite my primary interest in the work of our Baptist neighbors south of the Rio Grande River, I could not help noticing the aggressive progress of Roman Catholicism

which is so prominent there that only a blind man could miss seeing it.

On the trip from Mexico city to Puebla, we passed through a district known as Cholula, in which there are 365 Roman Catholic churches—one for every day of the year. At one point on the road within a radius of less than half a mile, we saw 14 or 15 of these churches, all imposing edifices, one rising in splendor atop an ancient pyramid. As we continued to the center of Puebla we saw one of Latin America's greatest cathedrals, which occupies an entire block. A block in another direction we entered a church whose builders seem to have tried desperately to outdo the cathedral in the gold-leaf finish to the high-vaulted arches and in other details of the building. In both places we saw many worshippers kneeling before the image of Mary.

Memorable was my visit to the Basilica Santa Maria de Guadalupe at one edge of Mexico City. As we drive out the long boulevard to this greatest of all Roman Catholic shrines in the Western Hemisphere, we took note of the walking pilgrims. There was a man of about fifty, stout and low of stature, walking in his bare feet. A little farther ahead was a woman of about the same age dragging herself forward on her knees. Here and there along the way groups were carrying flags, banners, huge floral emblems, and armloads of cut flowers. Some marched to the music of a brass band; others celebrated with rockets and firecrackers. All were marching, marching, marching up to the shrine to Mary.

In the broad plaza in front of the church, after parking our car far down the boulevard, we had difficulty making our way through the milling crowds that thronged the hundreds of concessions, and the full-sized carnivals that were doing a bang-up business, one to the right of the plaza and one to the left. We did not stop to buy any food or clothing or souvenirs from vendors who almost blocked our passage, but went direct to the basilica.

Finally, we reached one of the expansive doorways, but one of the major processions of the day had arrived there ahead of us and so we had to find and use another entrance and work our way past the several shrines, on up toward the central altar. By this time the armloads of cut flowers had arrived in such numbers as to extend from one side of the sanctuary to the other, and upward to a height of five feet. They were not arranged in order, but were thrown together in haphazard piles. In a moment we moved out and climbed the steep hill to the spot where the Virgin de Guadalupe was said to have appeared. Again we tried to dodge the souvenir salesmen and the photographers along the rough, narrow roadway.

Feeling a pity that is akin to anguish of spirit, we descended to the well of holy water, where devotees quenched their spiritual thirst at so much per drink. Close by we saw mothers with infants in their arms imploring the help of Mary. First a mother dropped a handful of coins in a well-worn niche in the side of Mary's shrine, rubbed the glass in front of the image, and then rubbed the face of her

child and turned away, apparently satisfied. We could not help recalling the day when Jesus overturned the tables of the money changers in the Temple. His withering words rose in our ears with a new significance, "Make not my Father's house a house of merchandise."

Now we know what confronts the Baptists of Mexico and evangelical Christians everywhere. After the temporary reversals of 1926 and the years following, the Roman Catholic Churches in Mexico are coming back in a big way. Building and advancing in a determined effort to take the lead in the new, revitalized nation, the Hierarchy counts its adherents and their resources in millions, while we count ours in hundreds and an occasional thousand. The contrast is almost appalling.

BRIGHT HOPE FOR EVANGELICALISM

But the prospect is by no means hopeless. Indeed, the rays of hope were never brighter. Once the white light of truth and knowledge and understanding shines into the minds and hearts of the common people—and it will shine there in the years just ahead—our evangelical witness will be ready and waiting. Our Baptist churches are indigenous enough that they are there to stay. And the longer they stay, the stronger they will become. Education, enlightenment, and truth are on our side. The great verities of the gospel are on our side. With God's help we shall make our witness for Christ felt as the little man of Mexico shakes off the big sombrero and awakens from his long siesta.



The famous Aztec astronomical calendar stone, possibly more than 1,000 years old, in the National Museum

Out of China and Into India

By CLARENCE G. VICHERT

First impressions of India by a missionary who served in China until the communist upheaval compelled the evacuation of all missionaries, and who was thereupon transferred to India where in the Bengal-Orissa field he is resuming his missionary service

IT has been easy for us to answer the question. "How do you like India?" We like it, although our liking has to be confined to the India we have seen. Glimpses of Bombay and Calcutta and three months in Jamshedpur mark the boundaries of our experience. We had been told our love for China would cause us to be disappointed in India. We have not found this to be true for China and India have too much in common. To like one is to like the other.

Where but in India do you find cattle given equal rights with man? We went into the main postoffice in Calcutta and there was a calf waiting in line at the stamp window. Outside of the postoffice in the busy street were several cows viewing with unconcern the trams and automobiles. In the United States a man crosses an intersection at risk to life and limb, in India one switch of a cow's tail and all traffic stops dead. The placidity of India's cows is contagious. The Westerner, in seeing them, thinks of tree shaded lanes in country villages and peace comes to his soul. Occasionally an irate traveller will complain about the presence of cows in front of The American Express or The Chase National Bank, but not us. We think of the high blood pressures and stomach ulcers that develop in Times Square and how a few cows would bring quiet and sanity. One Brahma bull, with red nail polish on its horns and a garland of flowers about his neck, standing on the Plaza at Radio City, would do more to ease world tensions than a four power conference. So we like India's cows.

The politeness of the Indian people came as a surprise because we had been warned that

there still existed an anti-foreign feeling. We walked down the ladder of the ship at Bombay wondering if we would be mistreated as soon as we left the dock guards behind us. Since we had to make a phone call and did not know where to find a telephone, we appealed for help to an Indian boy on the dock. He smiled and took us to a phone booth. Then we found we did not have the right change. He produced the necessary two annas and we made our call. Coming out of the booth we discovered the boy had disappeared. Two days later we saw him again and tried to repay him, but he put his hands behind him, shook his head, and said, "No."

While we were in Bombay a Parsi family invited us to their club for dinner. Our son Alan went along with us, and when the manager of the club saw him he apologized and said, "We don't allow children in the club." Our Parsi friends were embarrassed and took us to a restaurant where children were welcome. The next day they invited us out again and this time to the Taj Mahal Hotel in Bombay. At dinner our host explained how badly they felt because we had been turned away from their club. The invitation to the Taj was an attempt on the part of our host and hostess to atone for what they considered was a slight to us.

In the shops and on the streets of both Bombay and Calcutta the people were invariably polite. They were eager to help and treated us as guests. One of the Bombay railroad stations has a big sign in English, "Let us be courteous to each other." In Calcutta the trams are always crowded but several times when we pushed ourselves on, the people

made room for us and offered us their seats. What pleased us most was when an elderly Indian gentleman led his daughter up to us and asked us if we could direct him to the ladies' room. He could have asked one of his fellow countrymen, but he preferred to ask us. This indicated that he did not dislike us and he felt we could help him. We hope this incident is going to be indicative of our position in Indian society.

Another misconception we had about Indian people was the belief that they lacked a sense of humor. We thought of them as fatalists, bound down by caste restrictions, and eager to escape from the misery of this world. Our first days in Bombay soon proved us wrong. The stevedores laughed and joked while unloading the ship. The audience at a concert given by the India Culture League applauded most vigorously for a comedian who gave impersonations of Indian politicians. Even the beggar children smiled when they called us "Mommy and Poppy."

The night Bruce left for school at Mussoorie we waited at the Bombay station to see him off. While standing there two Indian boys got on a weighing machine near us. They put in their money and got back cards giving their fortunes and weights. They brought their cards over to us and asked us to explain the weights which were given in stones. Next they suggested we get weighed because they wanted to see if Europeans and Indians weighed the same. We were willing but did not have any one anna pieces. The boys rushed off to a newsstand and in a few moments returned with change. We got weighed and then compared cards. Their heaviest was 98 pounds while ours was 161. As we talked a porter came up and offered to take Bruce and his baggage to the train. He asked for Bruce's ticket and I gave him the card I had received from the weighing machine. He took it and began to puzzle over it. The Indian boys seeing his bewilderment came to his rescue and told him what the slip was. He laughed and the boys laughed with him. A minor incident but it shows that laughter in India, as in China, comes easily.

At Jamshedpur, the first week we were there, Alan and I went to have our hair cut. The barber motioned me to a chair. After I was seated he suddenly said, "What happened to your head?" I was not sure what he meant, but thought he might be referring to a small scar I have. "I was hit by a tram," I replied. There was silence for a moment and then he answered, "I thought you had had your hair cut in a hospital." It dawned on me what he meant, and I said, "My previous hair cut was given to me by a missionary lady on board ship." He laughed and said, "It's what we call a random hair cut."

The widespread use of English in India is amazing considering that it is an imported language and has imperialistic connections. In Bombay we attended an evening of Indian music sponsored by the India Culture League. This League has as its objective the preservation of Indian culture. When the president of the League welcomed the guests and explained the program he made his speech in English. Apparently that was the only language which all the members of the audience could understand. Street signs and advertisements are in English as well as many newspapers and magazines. The government encourages the use of Hindi as a national language, but it will take years of education before Hindi comes into universal use.

The lack of self-consciousness among Oriental people is an indication of their "at homeness" in the world. We in the West are embarrassed by people who relax outside the privacy of their homes. The Chinese and Indians live where they happen to be at the moment. They sit down when they are tired even though the pavement is the only available resting place. Baths are taken where there is water, meals are eaten in the presence of witnesses, and sleep comes as readily in traffic as in mountain solitude. In the Bombay railroad station we saw whole families living on the platform just as they would live if they were in homes of their own. Western countries have raised the standards of living of their peoples, but they need to acquire the Oriental attitude of my home is where I am.

The main point of difference between the people of China and the people of India lies in their attitude toward the future. The people of China have never lost their faith in the coming of a golden age. They believe they had such a period in the past and they will have it again. War lords, nationalists and communists have not destroyed their optimism. The Chinese have faith that a new China is in the making. The young people of China are enthusiastic and eager to elevate their country to a position of leadership among the nations of the world.

In India we have found no such enthusiasm or optimism. We have been told there has been a flow of capital out of India because the wealthy are afraid. This reminds us of what happened in China shortly before the communists came into power. Several long time residents of India have said to us, "Leave India before it is too late." There is a lack of confidence in government leaders which causes the citizens to view the future with alarm. There is a feeling on the part of many that India's problems are too great to be solved without outside aid. But if this aid comes it will be either from the United States or from Soviet Russia. Since India has already had a taste of Western imperialism she would prefer to experiment with those powers which have brought changes in Russia and China. The Indians are not blind to the dangers of Communism, but they think the results may warrant the price and that India's ills are of such nature that some communist methods may be needed to restore health.

Before we arrived in India we thought another leader similar to Gandhi might unite the people in loyalty to the cause of a new India. After arriving in this country we soon found sharp differences of opinion concerning the life and work of Gandhi. This makes us feel that it is doubtful if any leader could gain a sufficient following to attempt a solution of India's major problems. In spite of his popularity, Nehru has to listen to his op-

ponents. He has been compared to Hamlet in his irresolution. As he debates and India waits, clouds are forming "out of China cross the bay."

The rise of Neo-Hinduism and the growth of nationalism are causing the Christians of India grave concern. If the churches are labelled foreign, as they were in China, gains that have been made may be lost. *There are more Protestant denominations in India than in any other country in the world.* If these denominations could unite their efforts, the Christian community could speak with eloquence and power. It has been said of China missionaries who are now in the Philippines and India that they prophecy the worst. This pessimism comes out of the bitter lessons we learned in China, and therefore we look with foreboding on developments in other parts of Asia. Dr. Sadiq, one of the secretaries of the National Christian Council of India, has said there is more suffering today than at any other period in human history. The church in India is not going to have time to evangelize the government leaders and then hope that they will bring in the reforms necessary to relieve this suffering. But the church does have time to ask for immediate action on India's most pressing needs.

Missionaries as guests in India are supposed to stay clear of politics. If the churches follow the example of the missionaries in this, the common people will turn elsewhere for leadership in their struggle for survival. The church in China failed because, while, it had an evangelistic program, it had no comprehensive plans for social and economic reform. Let the church in India take warning. Man does not live by bread alone, but he does not live without bread. The gospel has to be preached to live people. Christians in India are in a unique position to let their deeds speak for their faith. With the word "inasmuch" in their hearts they can minister to the destitute, and by so doing save them and save India.

The author of this article has been a missionary of the American Baptist Foreign Mission Society since 1930 and served in West China until last year's missionary exodus. Unable to return to China under its present communist regime, he was transferred to Bengal-Orissa

Race Relations and the World Struggle

The Dean of the Yale University Divinity School and an outstanding church and educational leader in the United States, discusses race relations, their importance in the present world upheaval, and their significance to democracy and to the world expansion of Christianity

By LISTON POPE

Acme Photo



During last summer's terrible race riot at Cicero, Ill., when the police were unable or unwilling to deal with it, the Illinois National Guard, with fixed bayonets, had to come and hold back the mob violence, but only after immense damage had been done. The story and the picture made good Russian communist propaganda

ON January 13, 1951, at five o'clock in the afternoon, an African boy in Durban, South Africa, slapped an Indian boy in the face. Thereupon another Indian hurled the African boy against a shop window. Blood ran from cuts in the African's head. This episode was the match that set off a mighty explosion. The beautiful city of Durban had been seething with racial tension underneath its placid surface for months. And so the adolescent scuffling between two teenage boys led to riots across the city for two days during which 142 persons were killed, more than 1,000 injured, and more than 2,000 buildings were destroyed or damaged.

In January, 1948, a parade of African ex-servicemen marched on Government House in

the Gold Coast, in protest against high prices, shortages of consumer goods, and other post-war hardships among the African people. More powerful in their minds and hearts was an intense nationalist sentiment, brewing for some decades but boiling up to the surface rapidly in the post-war years. The Gold Coast was resounding with the demand for self-rule and the expulsion of the British. The police opened fire on the parade and dispersed it, but 29 persons were killed and property damage reached a total of 2,000,000 pounds. Today the Gold Coast is virtually a self-governing nation, though it remains under close British supervision. For the first time Negroes assumed ministerial office through popular election in the Gold Coast. The whole

world watches as a new nation begins to define its life.

In 1947 and 1948, revolts against French rule swept the Island of Madagascar. Between 60,000 and 100,000 Malagasy lost their lives from police action, retaliation, and starvation in the wake of civil war. Today French colonies around the world are moving steadfastly, though at varying rates of speed, toward becoming departments of France on an equal footing with the present constituent provinces of the French nation. Their progress, though delayed, will not be denied.

In America a Negro student applied four years ago for admission to a white university. The very application was greeted with cries of outraged protest. But in the academic year 1950-1951, more than 1,000 Negro students studied, generally on equal terms, in hitherto "white universities" of the South.

In 1949, bombings wrecked the new homes of certain Negro citizens in Birmingham—citizens who had dared to build good houses in an unoccupied area. In 1950, threats and violence attended the efforts of Dr. Percy Julian, world-famed Negro chemist, to move into a home he had purchased in a fashionable suburb of Chicago and Dr. Julian is still required to hire private guards to protect his property because the police are not competent in this regard. In Cicero, Ill., in 1951 an apartment building was wrecked by mobs because an apartment had been rented to a Negro. In Miami Beach in December 1951 bombs were thrown and a new housing project for Negroes was seriously damaged.

These various episodes and events illustrate, in diverse ways, the character and the complexity of the revolution taking place among the so-called backward or underdeveloped peoples of the world, most of whom are also colored people. Many other episodes of the last few years could be listed. In China, a nation especially subject for many decades to the power and influence of America and Western Europe has undergone during the last five years a profound cataclysm in political orientation, and has expelled virtually all Europeans and Americans from her borders.

As the Communist propagandists throughout the world never tire of reminding us, we know something here in the United States of racial discrimination and of the struggle for racial equality. This struggle has been underway for nearly half a century. Lincoln emancipated the slaves in 1863, but the Negro was not yet free. Slavery was abolished, but new tyrannies arose, partly from necessity, partly from rapacity, partly from fear. The Negro remained a servant and a social inferior, as tenant farmer, or domestic servant, or common laborer. Enfranchised, he could not vote; indicted, he was presumed guilty; suspected, he was too often banished or lynched. Judged before the Civil War by his qualities as a first-rate slave, he was judged thereafter by his ability to adjust to second or third-rate conditions of life, to inferior wages, houses, schools, hospitals, railroad cars, hotels, theatres and all things else.

While the South was devising new methods to control the Negro, or "to keep him in his place" (as the expression came to be), the remainder of the nation was developing comparable methods for management of other racial minorities. Immigrants (and especially Jews) in the East, Orientals in the West, Mexicans in the Southwest—all were welcomed as cheap labor and repudiated as equal human beings. The South built its segregated ghettos for Negroes at the edge of town; a similar result was achieved in Northern cities by the insertion of restrictive covenants in deeds to property. Southern universities barred Negroes; universities elsewhere often barred them too, from the student body and from the faculty, and established quotas for Jews. Barriers to full rights of citizenship for Negroes were matched by similar obstacles for Mexicans and Orientals. Everywhere in America the barriers went up. The old stock must be protected from the immigrant, the Christian from the Jew, white from Negro.

In the last few years the tides have been turning rapidly in race relations. We probably have made more progress in race relations in America in the last decade than in the previous half century. We might say that

a revolution has been sweeping the country, happily, a non-violent revolution, but its effects have been drastic and are undoubtedly more stable than if bloodshed had accompanied it.

So many changes have taken place that hours would be required merely to list them. Negro baseball players have been admitted to the big leagues and Jackie Robinson has become a hero for the sand-lot gangs. This is very important; we can remember that prejudice against immigrants was diminished by the fact that football and baseball players with unpronounceable names became heroes to the kids. A Negro, Dr. Ralph H. Bunche, has achieved one of the highest posts in international affairs, and was awarded the Nobel Peace Prize. A number of college fraternities have defied their national organizations by admitting Negroes to membership. Lynching has nearly disappeared. Anti-Semitism, while still in existence, appears to be declining.

The Supreme Court has probably had more effect than any other agency in the advancement of rights for minorities. Recent decisions have required that Negro teachers receive equal pay for equal work, that the right to vote in primaries shall not be restricted on racial grounds, that restrictive covenants in housing shall not be enforceable in Federal courts, that the respective states must furnish equal opportunity for education regardless of race, and that railroads engaged in interstate commerce must provide equal facilities, including dining car service, to all passengers having the same kind of ticket. Its decision on the admission of Negro students to state universities has broken down the wall of segregation in that field and a number of the state universities in the South have now admitted Negro students. Duplicate facilities of equal merit for Negro students have become unbearably expensive, and the Supreme Court has indicated that half-measures will not do.

Further, a Supreme Court decision in June 1950, intimated that equal opportunities for education are not enough, but that, in effect,

the opportunities for education must be the same opportunities as those afforded to white students, rather than being merely equivalent. Even if a Negro student studied in a building just as good, and had access to a library just as adequate, and had equally good teachers, but was still restricted to classes composed entirely of Negroes, he would not be getting an equal opportunity for advancement in our society, because he would still be a member of a segregated group. *The logic of the situation is that a segregated opportunity can never be really an equal opportunity.*

Great changes have occurred in economic opportunities. Heretofore Negroes have been confined largely to domestic service and to agriculture; when they entered industry at all, it was generally at the level of unskilled employment. During the Second World War, an unprecedented number of Negro workers were admitted to the factories. More than half a dozen states have established fair employment practice commissions to see to it that members of minority groups are treated fairly as to wages and promotions. Not all of the inequities have been abolished, but vast progress has been made.

The same holds true of other types of employment to white collar jobs such as clerks in department stores, secretaries in big offices and the like. In many parts of the country, Negroes and Japanese-Americans and members of other minority groups have now been admitted to such jobs. The riots and boycotts that had been predicted have failed to materialize, and most members of the public appear to notice the skin color of the person waiting on them.

The labor unions have played a leading role in the creation of equal opportunities for Negroes. For the most part, they are now admitting all persons to membership without discrimination. The Railroad Brotherhoods, by and large, have been slowest of all to change their practices, but there are signs of change even among them.

Thus a revolution is taking place in race relations in this country. There is good reason

to believe that it will not stop short of the goal of full opportunity and equal and unsegregated privileges for every member of this democracy regardless of race, color, creed or national origin. A great many observers urge that the revolution is proceeding too rapidly; sometimes they are friends of the revolution, but more often this argument is used to support the status quo as long as possible. A great many whites are not yet ready for the concessions required of them. Some sections of the Negro population are not quite prepared for the new opportunities and relationships. But a revolution in race relations is upon us, and its pace is neither to be diminished nor stayed. Some politicians, white and black, still stoop to racial bigotry in the hope for political advantage. But the time is coming—and soon—when it will be politically disastrous to raise the cry of “white supremacy.” Although the President’s Civil Rights Program has become a casualty of the present national emergency, with virtually none of its proposals enacted into law, it will rise again, because its proposals are democratic and, for the most part, enforceable.

The way in which any minority is treated, anywhere in the world, is no longer exclusively the business of the majority immediately involved. Hitler’s massacre of the Jews was an important factor leading toward the deaths of thousands of American boys on the battlefield. If the Union of South Africa has race riots, their flame sears the whole world. Whenever a racial incident occurs in the United States, the communist propaganda network informs the world about it, and hundreds of millions of non-whites in Africa and Asia have their doubts about us increased.

Race relations anywhere have become the legitimate concern of people everywhere. The so-called “race problem” has become one of the paramount issues of our time; race tensions are mounting rapidly in Africa and Asia as well as the U. S. and the future of our Western civilization may depend to considerable degree on our ability cooperatively to resolve these tensions. If Asia and Africa are totally alienated from the Western na-

tions, we shall have lost a major part of our struggle with Russia. And Russia has already all-but-succeeded in convincing non-white peoples that she is their champion.

Against such weapons atom bombs are helpless, and we had better realize—and quickly—that Russia’s proclamation of racial equality can be combatted only by a better demonstration of racial equality than Russia can produce. The conflict between the communist and the non-communist worlds is not to be settled by military measures alone. Bullets cannot stop communism; they can retard it, and they could stop Russia. But ideas must be fought with better ideas. Christianity must show the way for a full life for all men of all races and nations.

Christian faith, the ideals of democracy and the findings of science all agree in proclaiming the unity and equality of all men everywhere. Science has proved that the term “race” has become practically meaningless scientifically. Two old definitions of prejudice are supported by the findings of science—“Prejudice is being down on what you are not up on” and, “Prejudice is a vagrant opinion without visible means of support.” The ideas of democracy likewise affirm that all men are created equal and have certain inalienable rights.

Christianity goes even farther than science or the philosophy of democracy. Despite the bad practice of the Christian churches, Christianity teaches that men are not only equal, but also brothers, that they must not only tolerate but must actually love each other, because God loves them all equally.

The political ideals of democracy and the religious faith of Christianity coincide in the quest for racial equality. If that quest is forsaken or its fruition much longer delayed, the greatest faiths and truths of our civilization must be reflected as error and hypocrisy. We must choose between racial segregation and democracy and Christianity.

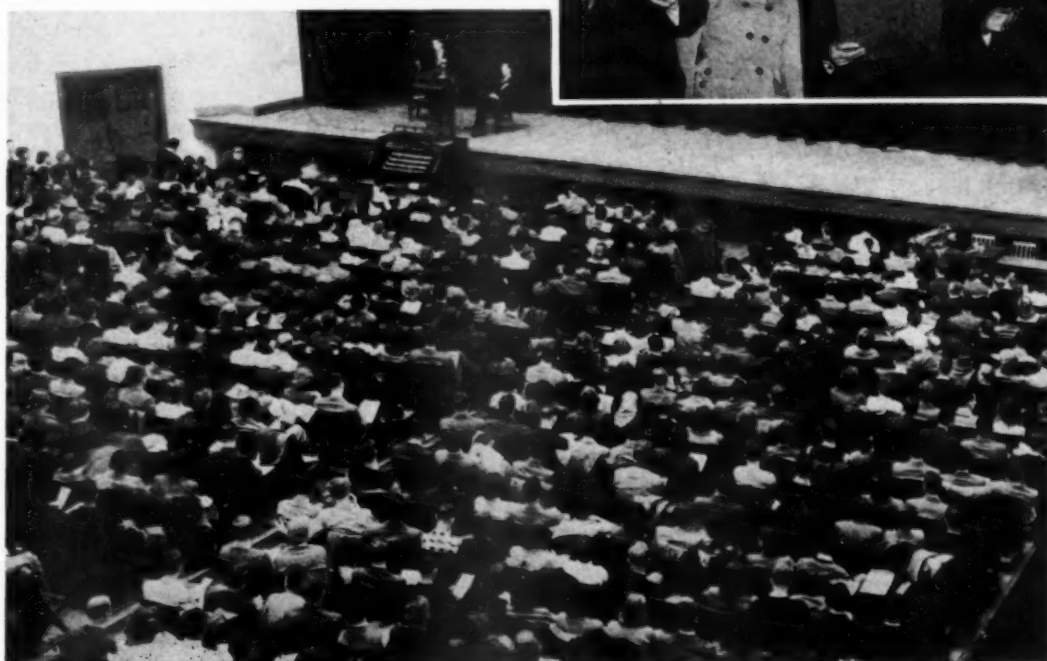
Condensed from an address by Dr. Liston Pope at the joint annual assembly of the Divisions of Home Missions and of Christian Life and Work of the National Council of Churches at Buck Hill Falls, Pa., December 12, 1951.

The Hope of Mankind in an Explosive World

Every four years the Student Volunteer Movement has held a student convention to present the challenge of foreign missions to American college students. The 16th convention was held recently in Lawrence, Kan., and is reported here

By MARGARET H. TRESTER

MORE than 2200 students (including 252 Baptists) from 600 colleges, representing the nations of the world, together with 200 widely known consecrated Christian faculty leaders, gathered for five days, December 27, 1951-January 1, 1952, at



ABOVE: Opening session of the 16th Quadrennial Convention of the Student Volunteer Movement, at Lawrence, Kan., December 30-January 1, 1952; **UPPER CORNER:** Prof. K. S. Latourette, this year's President of the American Baptist Convention, Miss Barbara Grant, Co-Chairman of the Lawrence Convention, Dr. John R. Mott, 86-year-old missionary statesman who attended every Student Volunteer Convention including the first in 1886, Mr. David Hob, Co-Chairman, Pres. John A. Mackay of Princeton Theological Seminary

the University of Kansas at Lawrence, to consider their responsibilities in a world frothing in upheaval. The occasion was the 16th Quadrennial Convention of the Student Volunteer Movement. Virtually every state in the Union, every province in Canada, and country after country in all parts of the world, were represented.

Skin color, manners of speech, fashions of dress, all cultural heritages, national and religious—in true ecumenical spirit took a secondary place as

the mind of the Convention was directed to its larger concerns. Under the uniting and majestic theme, *Christ's Kingdom—Man's Hope*, students in earnest study, fervent prayer, and vigorous discussion, grappled with such big and pertinent issues as the world's racial relations, the aggressive nature of Communism in the East, the materialism pervading the West, and many more problems, ever attempting to discover where they themselves might best help to assuage the sufferings of mankind.

The Convention was not necessarily geared to platform speeches. Many hours were set apart for miniature conference groups in which 14 to 16 students met around a single leader for informal and creative discussion. Seminars in the afternoon and fireside groups in the evenings were organized along the same lines. An analysis team, whose members ranked among the Convention's top leadership, read some 150 reports submitted daily by the smaller groups, and presented a fair and generally valid summary of student thinking. Students were given opportunity to talk over their particular vocations with experts in their fields. Almost every vocation was discussed, more particularly the ministry, medicine, agriculture, business, church work, and teaching.

Conference Secretary Tracey Jones, a second generation missionary to China, delivered the keynote address. "We have been born into the age of the great migration—moving between two worlds, one dying, one as yet powerless to be born", said Mr. Jones. "As this migration moves there are explosions on all sides." Three reasons for the explosions were cited: (1) Sullen discontent and hope; the discontented majority of the people in the world are in bondage to want, ignorance, and injustice. The explosive element, however, is the electrifying hope in the minds of the masses that there is a way to break this bondage. (2) Envy and contempt. The explosive element is the envy directed toward the dominant white man and his possessions producing contempt for the West. "The great majority in the world" continued Mr. Jones, "have seen through the pretensions and arrogance of the once mighty

Western world." (3) Mixture of new and old cultures. While there still lingers in other parts of the world an attraction for Western ideas of political democracy and economic justice, the people are also responding to a resurgent pride in their particular races and cultures. The Christian faith stands here on the frontier between these opposing and conflicting elements.

Asserting that the Christian hope is the answer to the disillusionment in the Western World, and that practical Christian action is the remedy for misery and anger in Asia and Africa, Dr. Charles Ranson, of the International Missionary Council, told the delegates that today's prevailing mood of disenchantment is "so deep that it lacks even the energy of cynicism." He went on to say, "The spread of Christianity, the Christianizing of society, and the gradual achievement of harmony and perfection in the temporal order were part of our vision of the future. Some of these hopes have been shot out from under us by the explosions of contemporary history. Many of us are dismayed by the future." The ultimate hope to bring us out of this, according to Dr. Ranson, "is faith in the sovereign purposes of God—as set forth in the New Testament—It is a tremendous proclamation of the Kingship of One who is not merely a personal Saviour but a cosmic redeemer. The Conference theme, *Christ's Kingdom—Man's Hope* is either a piece of pious rhetoric or a statement of sober fact. If we know it to be true, then we can go out into the bewildering currents of contemporary history to pursue with a powerful sense of mission our high calling in Christ Jesus."



Dr. Frank C. Laubach, missionary and world renowned expert in mass education in literacy, and his seminary conference discussion group

An indication of the trend of the student thinking about these things was reported by the Analysis Team. The prevailing attitude of the students was



Cafeteria luncheon in the dining hall of the University of Kansas where delegates had their meals

not one of skepticism. The majority denied a sense of personal disillusionment. Instead they seemed to be both confused and uninformed, showing a real willingness to search for meaning and definition of basic Christian concepts. They felt concerned over the challenge of communism, and particularly in Asia and Africa, the identification of Christianity with Western culture. First-hand discussions with the foreign students from India and Africa concerning the ferment abroad, enlightened more completely many American students on just what were the reactions of the East to the West.

President John Badeau of American University in Cairo, spoke of the Middle East. "The Middle East is probably the single most important area in the world today. It represents the center of world communications and oil, and the brain and heart of the vast and ubiquitous Moslem society. This area is restless and troubled. Yet what is wrong is not the current and easy answer of communism, nor merely the schemes of clever politicians. A great and ancient civilization has awakened to modernity. Inevitably Moslem rebirth and Western interests clash, and out of the clash comes the instability." Christianity must here make itself relevant. If it demonstrates that its work and concern and message speak to the conflict in the Near East, then it will be heard. Otherwise it can expect to have little meaning or appeal. Dr. Badeau's words fell upon a serious audience when he asserted: "As Christians we say of course Christ has the answer! But if this answer is to be effective, we need more than

theological proclamation. We need fresh thinking to cast Christian experience into forms comprehensible to the Eastern mind. We need missionaries with ingenuity. We need Ph.D's in education and sociology. We need million dollar brains serving for missionary salaries. Above all, there must be the utter dedication of the individual to Christ by which all matters of church and creed and denomination become secondary to the great loyalty."

Student reaction was most interesting. The issues raised began to be discussed wholesale on every square inch of the campus. The missionary enterprise plunged forward. Student prayers and discussions dealt with the qualifications of the missionary, "quality vs. quantity", the uniqueness of Christianity, the missionary call, and the relation of the Westerner to his new environment.

As the Conference moved to its close, special recognition was given the venerable Dr. John R. Mott, now in his 87th year, for his impressive Student Volunteer Movement leadership through 65 years. In addressing the Conference Dr. Mott spoke of the present as being on the brink of a great new era—not necessarily of destruction—but of a united gathering of international Christian groups which could spell glorious news for a world today trembling and groping.

President Kenneth S. Latourette, of the American Baptist Convention, directing some of his remarks to the Student Volunteer Conventions over the years, said: "In the early stages of that movement these young men and women led the way to what we today give the name ecumenical. In our time of rising and embittered nationalism, the ecumenical movement is drawing together Chris-



Some student delegates traveled by train and airplane. An immense number came by bus, regular or chartered special. Probably a few hitchhiked to reduce costs

tians around the world." Dr. Truman Douglas, Mrs. Thelma Adair, and the Rev. Gerald Hutchinson gave the final talks on "The Christian Witness in a Revolutionary Time." To insure the survival of the Christian faith on the college campus, said Dr. Douglas, "we need people on the college campus with a real knowledge of their faith and an ability to affirm it to others." Said Mrs. Adair: "The call to Christian missionary work abroad may mean breaking with the past and with security, but you can do Christian mission work anywhere. The needs of people are the same, no matter where they are."

Dr. John Mackay of Princeton Seminary, in a deeply stirring New Year's Eve address said, "The 18th and 19th centuries tended to underestimate the power of evil in men and society. The tendency in our time, even in Christian circles, is to overestimate the power of evil. Upon the threshold of

1952 let us re-echo and live by the truth that Jesus Christ shall triumph in history and that the kingdom of righteousness is an everlasting kingdom." It was very appropriate that the Hallelujah Chorus was sung by all to ring in the New Year.

On Sunday afternoon an International Concert was held at which an international choir of 100 voices sang under the direction of Mrs. Rosa Page Welch of Chicago.

What actually took place at this Convention in the minds, hearts and commitments of the individual students cannot be appraised or immediately proclaimed. The true significance of what happened will reveal itself in the coming and going of many years. But if through the years that lie ahead the preparation, the consecration, and the devotion of these Christian students shall bring man's hope for his world closer to Christ's Kingdom, then the 16th Quadrennial shall find indeed its fulfillment!

Matched With This Hour in the Life of the World

By JESSE R. WILSON

Nearly 400 representatives of foreign mission boards and agencies in the United States and Canada met recently in Toronto to survey the world at this fateful hour, and to gain a clearer perspective of the Christian world mission

TO Toronto, Canada, for the annual sessions, January 3-6, 1952, of the Division of Foreign Missions of the National Council of Churches, came 388 representatives, including 42 missionaries, from 75 foreign mission boards and related agencies in the United States and Canada. Theme of the conference, which is the successor meeting of the previous Foreign Missions Conference of North America, was, EVERY NATION UNDER GOD. As this majestic theme unfolded throughout the program, those present looked out upon the whole world to gain a clearer perspective of the Christian world mission. "Thanks be unto God who has matched us with this hour!", was the comment of Bishop Henry Knox Sherrill, President of the National Council of Churches who greeted the conference in the name of the Council.

We are not a match for this hour. All were painfully aware of inadequacies. We sang of the church "unequal to her task". But we could not escape the fact that God has matched us with this hour.

He has set us over against it. He has bidden us to come to grips with it—until we are beaten by it and humiliated before it, and come to realize that our only adequacy is in Him. Small wonder, therefore, that time and again we sang the great hymn, Thine is the glory, risen, conquering Son
Endless is the victory Thou Over death hast won.

What of the hour itself in the life of the world, and in the ever-unfolding purpose of God with which He has matched us? What kind of an hour is it from the point of view of the millions of underprivileged peoples? What kind of an hour is it from the point of view of those who in Christ's name would redeem it?

In answer to the first question, two things were said or implied in almost every platform address. This is an hour of deep and almost universal hunger, of one kind or another, and therefore, an hour of suffering, restlessness, and burning desire. Tracey K. Jones, Jr., of China, a young missionary who made a profound impression on the whole as-



The Foreign Missions Division of the National Council of Churches in session at Toronto

sembly, compared the present world situation to a typhoon with tremendous activity at the periphery but relative quiet at the center—the quiet of loneliness, of uncertainty, of lack of meaning. Another missionary, M. Richard Shaull of Chile, said that *the most enthusiastic communists of South America are not the dispossessed but the young intellectuals who have lost the meaning of life*. Alford Carleton of Aleppo College, Syria, called attention to the million Arab refugees in the Near East with a burning resentment against those who had driven them out, and an intense longing to return home.

We were also reminded that this is an hour of revolutionary change. The suffering, restless, impoverished peoples of the earth are no longer passive. No longer do they sit in uncomplaining submission to a relentless fate. They are on the move, with a willingness to die, in an effort to throw off their shackles. They are determined to jump out of the frying pan even though they may fall into the fire. Tracey Jones said that to the sullen discontent, resentment, and envy, long existent among the masses of the East, there have now been added a degree of contempt, and a measure of hope. These, taken together, form an “explosive mixture” which we now witness. Democracy, as we cherish it, is not widely known. It is only a few minutes old, said

Mr. R. E. Fagley, as compared with thousands of years of despotism. These masses know not how to desire democracy but despotism they know how to hate, and its evils are no longer tolerable. Communism with its promise to set men free and bring to them the material things they want may gain a temporary following, but inevitably its own kind of despotism, together with failure to fulfill its promises, will be as intolerable as are the old despotisms of ages past.

What is this hour with which God has matched us from the point of view of Christians who work in terms of God's redemptive purpose? It is an hour of review and appraisal leading to penitence and confession. We do not fail to see how mightily the church has achieved across the earth, and that many have stopped glamorizing communism in ways derogatory to the church. And yet by careful review and fair appraisal of what has been done in the World Mission, we find little room for satisfaction and none for complacency. We have a great gospel but we have not been great in proclaiming it or in living it out in all the relationships of life. At Toronto once again, we were called to penitence and to prayer for our failures and our neglects.

But God is gracious to forgive and to let us see that this hour with which He has matched us is one

of continuing opportunity. It is an hour of destiny—great, thrilling, potentially creative. The very fact that people are on the move makes it so. Their loneliness, restlessness, desire and hope spell opportunity. Have we what it takes to guide mankind between the red reactions of the left and the black reactions of the right, as Howard F. Schomer quoted the Italian Protestants as putting it—between the totalitarianism of both communism and facism—into the freedom with which Christ makes men free? This is the hour in which to give it.

Furthermore, Toronto helped us to see anew the primacy of evangelism. We do have a full gospel. It is, as Charles W. Ranson pointed out to the students at the Student Volunteer Movement Quadrennial Convention during the Christmas holidays (*See pages 155-158*), the gospel of the mighty acts of God in history. Some of us tend to forget this. Many students at Lawrenceville had never heard it. Their spokesmen, reporting at Toronto, said that when Mr. Ranson began his three great addresses, many students rebelled. The message seemed to center too much in God and too little in man. But they heard him out and rebellion gave way to wonder, to wistfulness, to appreciation, to glad acceptance. When the early disciples came to grips with the great imponderables of the faith, they went out to conquer the world. And so it will be with us. When we know the real gospel, we shall restore in all phases of our world Christian mission the primacy of evangelism.

Again through speeches and in periods of worship, we came to see that our day is a time of ever-deepening fellowship within the body of Christ. The bigness of the task and the nature of the gospel draw us across all lines into a real cooperative fellowship. In this fellowship we are bound together as the servants of one Lord.

Finally, we came to see ourselves as matched by our Lord with an hour of great expectancy and of eternal hope. Our hope rests in part in the things we can see. Not all the facts of our day are pessimistic. Richard E. Fagley told us that not one country in the United Nations had voted against the Universal Declaration of Human Rights. The few which had abstained from voting tried to justify their abstention by saying that the Declaration did not go far enough. This Declaration is not the gospel, but it is in essence a Christian document. It would never have been written without the gospel, nor would it have been widely accepted apart from the universal proclamation of the gospel.

But suppose all the facts on the human level were pessimistic as they may now appear to some people. We still have hope. Samuel Moffet of China and others at Toronto reaffirmed this as they pointed to hope, sure and steadfast. It rests not in what man has done or may do, but in what God has done and will do. The Epistle to the Ephesians puts it, according to Phillips' translation,

For God has allowed us to know the secret of His Plan, and it is this: He proposes in His sovereign will that all human history shall be consummated in Christ, that everything that exists in heaven and on earth shall find its perfection and fulfilment in Him. And here is the staggering thing—that in all which will one day belong to Him we have been promised a share, since we were long ago destined for this by the One who achieves His purposes by His sovereign will, so that we, as the first to put our confidence in Christ, may bring praise to His glory.—*Ephesians 1: 9-12.*

We who put our confidence in Christ and are faithful to Him can be victorious in history and triumphant beyond history. This is the great note on which the Toronto assembly closed. Thanks be unto God who has matched us with this hour.

N FROM THE E WORLD OF W MISSIONS S

The Resignation of Dr. Dryden L. Phelps

Dr. and Mrs. Dryden L. Phelps returned from West China to the United States in November, 1951.

On January 22, 1952 they appeared before the Foreign Mis-

sion Board in New York City to confer about a letter which had been published setting forth some of Dr. Phelps' views about the situation 18 months ago as it existed in West China in the summer of 1950. Dr. Phelps explained that the letter was not intended

for publication but was a personal letter to an individual appealing for funds for a university church to be erected on the campus of the West China Union University of the faculty of which Dr. and Mrs. Phelps were members. More than 20 years ago the

faculty and students had organized a university church. The coming of refugee universities during the war years accelerated this project. Dr. Phelps' letter was also designed to convey his own enthusiastic belief that the Christian missionary program could continue in West China as it was being allowed to continue at the time his letter was written. Dr. Phelps furthermore declared to the Board that his supreme and dominating purpose all along had been to preach and teach the Christian faith, and to keep the way open for presenting Jesus Christ as the unchallenged Saviour for mankind and to lead Chinese students to wholehearted acceptance of Christ.

After hearing Dr. Phelps in an unhurried conference, the Board voted that it was satisfied with the assurances given by Dr. and Mrs. Phelps that they have never been and are not now communists; that they have always been and are now loyal American citizens. During the first World War Dr. Phelps was twice cited for his service with the "Old Hickory" Division of the A.E.F. in France. He went to China in 1921 after completing his war-interrupted education at Yale University where his uncle, the late Dr. William Lyon Phelps was Professor of English. Dr. and Mrs. Phelps have given 30 years of their lives in West China as devoted servants of Jesus Christ. Dr. Phelps has been particularly effective in his seminars with students in their study of the life and teachings of Christ.

China is now closed to the return of missionaries. Upon the completion of his furlough period to which under Board rules he is entitled, Dr. Phelps will seek to make available elsewhere his experience in leading students to an

understanding and acceptance of Christ. Accordingly, he presented his resignation as a missionary and the Board accepted it to take effect January 31, 1952.

Lay Leadership Conference At Green Lake

The Conference on Lay Leadership, scheduled for Green Lake, Wis., July 23-27 next, will seek the answer to the question as to how Baptist laymen can be more effectively recruited and trained for their Christian responsibility through their local churches. Vice President J. L. Fletcher of the Caterpillar Tractor Co., Peoria, Ill., will be the keynote speaker. Purpose of the conference is to define the need, study the problems, and project the program of advance for lay leadership in finance, church officers, pulpit committee, public relations, youth advisers, church music, Baptist polity, denominational affairs, ecumenical relationships, and community. About 150 outstanding Baptists will be invited to the Conference. They will be carefully selected in terms of the experience and vision they can bring to the discussions. Years of planning for leadership development in the American Baptist Convention have led up to this conference. There will be three leaders for each of the areas of activity: a resource leader, a chairman, and a reporter. Other areas such as evangelism, missions, and Christian education have not been included because far-reaching programs for leadership development are already effective in these fields.

Inquiries regarding the Green Lake Conference on Lay Leadership should be addressed to Secretary Lynn Leavenworth, Baptist Board of Education, 152 Madison Ave., New York 16, N. Y.

University To Be Dedicated International Christian

The new International Christian University in Japan, located at Mitaka, will formally open on April 20, 1952. Plans are being made for the attendance of a delegation of Church leaders, educators, and laymen. Special arrangements will be made for extra sightseeing tours in Japan. For information, write to Dr. Stanley I. Stuber, Executive Secretary, The International Christian University Foundation, 44 East 23rd Street, New York, 10, N. Y.

Wedding Bells For Frances K. Burr

On January 24, 1952, in the Riverside Church of New York City, with Secretary John W. Decker of the International Missionary Council officiating, Miss Frances Kingsley Burr, daughter of the late Rev. John E. Burr, was married to the Rev. Dr. M. F. McCutcheon, of Montreal Canada. For 16 years, from 1927 to 1943 Mrs. McCutcheon served as Treasurer of the Woman's American Baptist Foreign Mission Society. She resigned in 1943 and for the past eight years made her home in Colorado Springs, Col., where she was active in the Y. W. C. A. and other local organizations. Dr. McCutcheon is a graduate of Acadia University, Wolfville, Nova Scotia, and of Andover Newton Theological School. He has served as President of the Religious Education Council of Canada, of the Baptist Convention of Ontario and Quebec, of the Baptist Federation of Canada, and he is at present Vice-President of the Canadian Council of Churches. He and Mrs. McCutcheon have established their home in Montreal, Canada, where he is minister of the First Baptist Church.

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MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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British Missionary Punished By the Government of South Africa

SWIFT and relentless was the punishment inflicted on Rev. Michael Scott, British missionary in Africa, by the Government of the Union of South Africa. He had championed the cause of the African tribes who objected to the annexation by the Union of South Africa, which was also disapproved by the United Nations, of their country, South-west Africa. Mr. Scott has been denied entry to any part of South Africa and its Prime Minister has denounced him as "a hostile and fanatical foreigner and agitator." One of England's greatest newspapers, *The Manchester Guardian*, disagrees with that condemnation. It describes Mr. Scott as "a fine and alert man, nobly conscious of his duty as a Christian missionary to those in need of his help and friendship, and selfless in his service to them. It is one more mark of the tragic state of the Union of South Africa that the goodness of Michael Scott can be given no place in it." Back in 1946 when Mr. Scott appeared before the United Nations in behalf of the African tribes, the delegate from South

Africa staged a familiar Russian boycott of the sessions. In Paris this past winter Mr. Scott sought to have delegates from the African tribes appear personally before the United Nations to state their grievances, but the South African Government, which is a dominion in the British Empire, not only refused them passports, but again boycotted the sessions. So the African tribes were absent. However, the United Nations voted its appreciation of Mr. Scott's concern and its admiration and gratitude, and likewise its regret that the South African Government had prevented the presence of the African chiefs. The vote totalled 40 in favor, with none opposed, but with 11 nations absent, and *nine nations abstaining*, which included Australia, Belgium, France, Canada, Holland, England, and the United States, all of them "white" nations. Thus once again the great colonial powers and the "white" nations declined to vote against another "white" nation and in favor of the rights and claims and appeals of the colored people of Africa. Once again the communist world and the Russian propaganda office in Moscow has been handed, as if on a golden platter, a powerful argument to broadcast to the colored races around the world that Communist Russia is their champion, and thus alienate them from the United States. Anybody who believes that America's mighty military expenditures will check the spread of communism that is supported by such arguments is living in a fool's paradise.

Four Unassailable Arguments Against Peacetime Military Conscription

AT its recent 38th annual meeting in Washington, D. C., the Association of American Colleges vigorously protested against American peacetime military conscription, otherwise known as Universal Military Training (UMT) or under its softened, more euphonious, less objectionable term of National Security Training. Present were 700 college presidents and deans who cited four arguments. Universal Military Training, said their resolution, as a permanent policy is,

1. Fantastically expensive. It will add \$2,000,000,000 per year to our military expendi-

tures, according to an estimate by President J. O. Edwards of Stetson University. Your income tax will have to provide that.

2. Educationally undesirable. More than 700 college presidents and deans ought to know. No boy can wisely or satisfactorily plan his education and his career if eight years are mortgaged to military control.

3. Morally hazardous. The proposed plan (perhaps already enacted into law when you read this editorial) would take every 18-year-old boy away from the normal influences of home, church, community. Temptations to 18-year-old boys far from home and amid the conditions of barracks life need no amplification.

4. Politically dangerous. The development of a militaristic nation and what that means is too familiar from the experience of Japan, Italy, and Germany. Even General MacArthur warns that "a militaristic state tends to undermine freedom." When 800,000 boys are taken every year for six months of military training and indoctrination and then are placed for eight years in the military reserves, the United States will be under a permanent militaristic regime.

The most undesirable and dangerous feature of UMT is its permanence. There is no time limit. *It goes on forever!* If as an American citizen that is what you want, then simply do nothing about it, and that is what you will get. But if you are opposed to the militarization of the United States whose people are descendants of ancestors who left Europe many years ago to escape the curse of militarization, and if you feel that the present Draft Law running until 1955 is adequate for present emergencies like Korea, and for all immediately foreseeable crises, then make your wishes known to your Congressman.

What is needed more than UMT is to get on with the business of establishing the peace that two world wars were allegedly fought to make possible rather than prepare for a third world war, and to move toward universal disarmament rather than shackle our sons unto indefinite generations with the vicious system of militarism and its inevitable consequences.

Following the Communist Line In the United States Senate

WHEN U. S. Senator Pat McCarran of Nevada was reported in *The New York Herald Tribune* as having said that he considered all out war with Russia as inevitable, he did not realize that in allegedly making such a statement he was proclaiming communist doctrine and was following the communist line. In a remarkable article in *The Atlantic Monthly*, Mr. Archibald MacLeish,* distinguished American poet, former Librarian of Congress, and Assistant Secretary of State, discussed "The Power of Choice." In that article appear the following sentences, with italics by MISSIONS.

The dogma of the inevitability of war between the United States and Soviet Russia is communist dogma. Its origins are Marxist. Long before it was orthodox belief among the followers of General MacArthur, it was orthodox belief among the communists in Russia. A full generation ago when the economic and political interests of the United States and the Soviet Union conflicted nowhere on earth, and not even the most unprincipled American newspaper shouted for war with Russia, war between the United States and Russia was already official communist doctrine in the Soviet Union.

Anybody, the so-called man in the street, the editor of a newspaper or magazine, the professor in his lecture hall, the preacher in his pulpit, the Army General, the Congressman, the Senator, who says that war between Russia and the United States is inevitable, *is following the communist line and is proclaiming communist doctrine.* Karl Marx, founder of communism, Nicolai Lenin as his successor, and now Joseph Stalin, all have subscribed to the dogma that war between capitalism and communism is inevitable. Anybody who repeats that and propagandizes it in the United States is doing a disservice to his country and incalculable damage to the cause of peace. *War is not inevitable!* But if enough people go around and

* NOTE—Archibald MacLeish is a son of the late Mr. and Mrs. Andrew MacLeish of Glencoe, Ill. His father was a noble Baptist layman of Chicago and his mother was for many years the Home Vice-President of the Woman's American Baptist Foreign Mission Society.

preach this communist doctrine, then war may easily become inevitable.

There are more than 50,000,000 Protestant church members in these United States. Here is a force powerful enough to demand of their government that differences between Russia and the United States can and must be solved by negotiation and other peaceful means and not by war.

There is incredible irony here. Those who today urge peaceful adjustment of differences with Russia are smeared as communists and fellow travelers, whereas the real communists are those who subscribe to the inevitability of war, whatever may be their political affiliations. They and not the advocates of peaceful negotiation follow the communist line.

Would You Sell Your Church For One Million Dollars?

FRONT-PAGE headlines featured the news story in *The New York Times* in reporting that the First Presbyterian Church of Newtown, Long Island, N. Y., had declined an offer of \$1,000,000 for its property which was desired for commercial purposes. The church was organized as a village church in 1652. During its 300 years of history it has had only 22 pastors. In announcing the decision not to sell, Dr. Howard A. Northacker, pastor since 1919, said, "No million dollars could ever buy the tears that were shed, the sacrifices that were made, and the prayers that were offered here." Twice the church edifice was destroyed, once by the British during the American war for independence, and again in 1928 by fire. In 1934 the entire building was moved 125 feet to permit the widening of Queens Boulevard. It is this wonderful location that makes the church property so desirable for commercial purposes.

There will be wide difference of opinion about the wisdom of declining an offer of one million dollars. Some people will say that such a sum would permit the purchase of another commodious site, the erection of an adequate house of worship even at present inflationary costs, and leave a substantial balance as an endowment fund. Other people

will congratulate the church on not yielding to what must have been a powerful temptation, and will support the plea of the pastor, "Let it be our prayer and sincere desire to continue to take care of this great spiritual institution."

If your church discovered that over a period of many years the unearned increment of land values, as it is phrased in economics, had made its property exceedingly valuable and some business concerns offered a handsome price, how would your church decide?

Editorial Comment

★ THE BAPTISTS OF BROOKINGS, S.D., Pastor Ernest F. Klein, made a thoroughly Christian gesture of good will and brotherhood toward their Roman Catholic fellow citizens recently when they offered their sanctuary to the Roman Catholic congregation during the latter's new building program when they had no house of worship. In conveying the offer to the Catholic priest the Baptist pastor expressed the hope "that this experience of Christian fellowship and cooperation will be the means of our mutual edification, that it will be a testimony to unbelievers so that they will again say, 'Behold, how these Christians love one another,' and that it will redound to the glory of the one God whom we humbly strive to serve." When the Catholic Bishop heard of this offer he wrote to the Baptist pastor and thanked him for "this manifestation of friendship, good will, and Christian kindness." He added that the offer had "brought peace of soul and spiritual comfort," and that he would "ask God's blessing on you and on your faithful congregation" in the hope that "we shall always manifest to each other the Christian devotion of which your letter is an excellent proof." Although the Roman Catholic congregation found it unnecessary to accept the offer, the incident is nevertheless a fine example of the right spirit and attitude that should prevail among Baptists and Roman Catholics. It is therefore all the more deplorable that President Truman's recent appointment of an Ambassador to the Pope injects a spirit of bitterness and ill will into the friendly relations between Protestants and Catholics precisely at a time when good will is sorely needed for the welfare of the United States. The President of the United States has done his country and the American spirit of harmony and good will a grievous disservice by his unwise appointment of an Ambassador to the Pope.

★ MISSIONS EXTENDS HEARTY CONGRATULATIONS and sincere felicitations to the First Baptist Church of Washington, D. C., which shares with this magazine the distinction of being 150 years old! The church was organized on March 7, 1802, although its actual origin may be said to date back to the first Sunday in July, 1801 when the first Baptist service ever held in the capital of the United States was conducted in the auditorium of the Treasury Building. A grand celebration of the 150th anniversary is projected, including the anniversary banquet on March 7th with President Kenneth Scott Latourette as speaker, and a public meeting in the D. A. R. Constitution Hall on April 29th, with Dr. Emlyn Davies of Toronto as speaker. Both occasions will be memorable events in the history of American Baptists. For the past 15 years the First Baptist Church has flourished under the brilliant ministry of Dr. Edward H. Pruden, last year's President of the American Baptist Convention. The church has outgrown its present edifice, must schedule two services of worship each Sunday morning to accommodate its church members and visitors, and is hoping soon to undertake the construction of a new and more commodious edifice.

★ THE DEATH OF HOWARD WAYNE SMITH on December 28, 1951 a few hours after he was struck by an automobile in his home town, Ardmore, Pa., removed a man who throughout life was blessed with the exuberance of a youthful spirit and a personality of rugged charm and contagious friendliness. He was 81 years old. The Editor of MIS- SIONS first met Dr. Smith nearly 40 years ago when Dr. Smith was Assistant Secretary of the American Baptist Publication Society and the Editor was Assistant Secretary of the American Baptist Foreign Mission Society. In 1916 Dr. Smith was called to the pastorate of the First Baptist Church of Ardmore, and here he had a successful ministry of 25 years until his retirement at the age of 70 in 1941. Since his retirement he had been active in many civic organizations, and was a guiding spirit in the affairs of the American Baptist Historical Society, serving as its Recording Secretary and on its Board of Managers. He was a devout man, of simple tastes, unassuming in manner, the personification of loyalty. In his departure American Baptists have lost a faithful servant of Christ who throughout his long and useful life believed and practiced the principle that the best way to serve God is to serve one's fellowmen. He is survived by a son and by Mrs. Smith who is a Vice-

THE GREAT DELUSION

Number 189

ALMOST 60,000,000 BEER DRINKERS

AS reported in *The New York Herald Tribune*, there are now 57,000,000 persons in the United States who drink beer and 40% of them are women! The total has increased by more than 5,000,000 during the past six years. To an alarming degree beer is invading the American home. Formerly only saloons sold most of the beer drunk in America. Today the food and grocery stores handle 55% of the supply. Millions of hostesses serve beer at social visits, card parties, luncheon gatherings, formal dinners, and buffet suppers. The result is that last year the American people drank 85,000,000 barrels of beer, enough, said Mr. William Piel in *This Week*, "to float the United States Navy!" There is a marked trend toward more persons in America serving beer as a mealtime accompaniment and for entertainment purposes. Contributing to that trend is the enormous number of men who became accustomed to drinking beer during their war service in the United States and abroad. The breweries can indeed look with high satisfaction at 57,000,000 people drinking their product. When the American people were persuaded 18 years ago by the liquor interests to vote for the return of alcoholic beverages they never imagined that they were laying the foundations for so vast an expansion in the brewing industry as to result in the creation of almost 60,000,000 American beer drinkers in 19 years who would drink in one year enough beer to float the American Navy.

President of the American Baptist Convention and a past President of the Woman's American Baptist Foreign Mission Society.

* BY THIS TIME you have been made aware that the year 1952 is the 150th year of the publication of this magazine which traces its publication ancestry back to the first issue in 1803 of "The Massachusetts Baptist Missionary Magazine". Surely it is not too much to ask of each subscriber that he or she help make this a notable and historic anniversary year by securing one new subscriber. A Gift Subscription for some relative, friend, invalid shut-in, or a boy or girl away at school, would also be a worthy means of celebrating this historic year.

THE LIBRARY

Reviews of Current Books and Announcements by Publishers

❁ **QUESTIONS PEOPLE ASK** is a collection of 21 sermons preached in the Riverside Church, New York City and by Robert J. McCracken, and is the first book of sermons by its distinguished minister. Each of the 21 chapters is in the form of a question. Some are questions that laymen are asking. Others are questions that certain types of ministers are asking. They include "Can We Believe in a Personal God?" "What is the Case for Personal Survival?" "Does God Guide Us?" "Can we Follow Jesus Today?" "Can Human Nature Be Changed?" "Why Can't We Learn To Live Together?" These are excellent, well-written, inspiring sermons that deal with the problems of modern life. This book deserves wide reading. To these questions Dr. McCracken gives answers and most of them are good answers, and sensible answers. The book might have been strengthened by at least one sermon on, "Questions Which Cannot Be Answered." Dr. McCracken has already become widely known among American Baptists by his program participation in the annual conventions at Atlantic City, N. J., in 1947 and at San Francisco, Cal., in 1949. A multitude of American Baptists will be glad to read this book. (Harper and Brothers—188 pages—\$2.50)

❁ **AMERICA'S SECOND CRUSADE**, by William Henry Chamberlin, is a brilliant analysis of the factors that led the United States into the Second World War, and a comparison of the disillusionment that prevailed after the First World War and that of today as the American people increasingly

come to realize that "no people was ever led into war with so many soothing promises of peace as the Americans received from President Roosevelt in 1939 and 1940." Today they have no peace. This disconcerting and disturbing book will shatter many illusions about the Second World War and its grand purposes, and its comparison with the First World War as only another "crusade." Some of the author's statements are startling, such as the government planners in Washington seeing in the war a way out of the long depression which all the remedies of the New Deal had failed to cure; the British rather than the Germans as the initiators of the indiscriminate bombing of cities and civilians, the great betrayal of Poland, more crude and flagrant than the betrayal of Yugoslavia and China because "Poland was the pretense for the whole crusade"; the refusal of the United States to consider peace terms and instead to press

relentlessly the unconditional surrender formula; the destruction of Germany; the Morgenthau Agriculture Plan for Germany; and the early vindictive treatment of occupied Germany which led a well known statesman to comment that, "the difference between governing Germany according to the Old Testament and the New Testament will be a billion dollars a year for the American taxpayer"; and above all the alliance with Russia in which military cooperation was stressed without appreciating the impossible moral and political price which is today being paid for that cooperation. Two chapters, "Wartime Illusions and Delusions," and "No War, But No Peace," are alone worth the price of the entire book. It took much courage for the author, who is one of America's ablest newspaper correspondents, to write this book and for the publishers to issue it. As the author intimates, the book will challenge powerful intellectual and emotional interests, but its iron logic will eventually and inevitably confirm his conclusions. You will thank MISSIONS for having brought this book to your attention. (Henry Regnery Co., 372 pages; \$3.75)

❁ **SAND AND STARS**, by Ruth Stull, is an absorbing story of missionary adventure in the jungles of Peru. It vividly pictures lazy rivers, proud mountains, weird jungles, superstitious natives, and devout converts, but its true worth is found in the writer's and her husband's absolute and unshaken faith in God. (Revell; 189 pages; \$2.50.)

❁ **THE READER'S BIBLE** is an unusual edition of the Bible in that

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all the poetical books are printed as poetry, and all the other books in type that runs across the page instead of being arranged in the customary two columns. The plan in an aid to easier reading. Included is the Apocrypha, which appears in Roman Catholic Bibles, but seldom in Bibles used among Protestants. The result is an imposing and somewhat heavy volume of 1,938 pages, which has been issued, as explained by the publishers, to meet a demand for the Bible in the form of a modern book. It is presented as the Bible for home reading, for libraries, and for all who love the English Bible, not only as great literature, but also as the Word of God. (Oxford University Press; 1,938 pages; \$6.50.)

✿ **CHRISTIAN EDUCATION IN A DEMOCRACY**, by *Frank E. Gaebel*, is the report of the committee on the philosophy and practice of Christian education to the National Association of Evangelicals. The people, or their successors, who thirty years ago called themselves "Fundamentalists" now never use that term. Instead, they call themselves "Evangelicals." Whether so conservative a group has a right to appropriate that name, and thereby rule out other more liberal Christians, is a matter of ethics as well as terminology. This book calls for a system of Christian education based on the Bible as the Fundamentalist interprets it. Teachers must be Christian in the fundamentalist sense. The public school is entirely secular, but is here to stay. Therefore conservative Protestants should be interested in independent schools, Christian day schools, and parochial education, as well as in the penetration of the secular public school by conservative teachers, when possible. The truly Chris-

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tian college is strategic, and the Bible school, of which "the great majority are in their doctrinal position committed to premillennialism," is praised as a new form of American education. The author wants a great university committed to theological conservatism and the basic texts of general education rewritten against the background of fundamentalism. (Oxford University Press, New York; 317 pages; \$4.00.)

✿ **SEARCHLIGHT** ("An Exposé of New York City Schools"), by *David Alison*, is a fighting book with an alarming message. It is written by a teacher with many years' experience in the public-school system. David Alison is his pen name. The book exposes what the enemies of free public schools are doing in a great city like New York, where they are daily becoming more articulate and aggressive. It charges that the Board of Education is controlled

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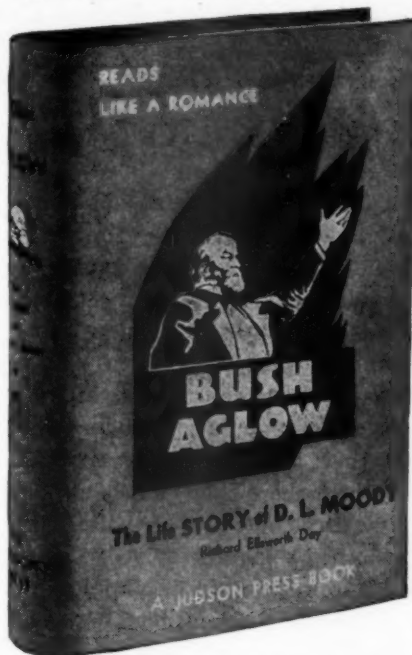
by people who are against the common tax-supported secular schools in this country. It tells of discrimination against Negroes and Jews and children of recent immigrants in the City of New York, and exposes all sorts of graft and corruption in the school system. (Teachers Center Press; 303 pages; \$2.00.)

✿ **VICTORY AND SUFFERING**, by *William Goulooze*, is a unique compilation of hymns, poetry, Bible verses, together with more than a thousand testimonies from people who, like the author, have triumphed over disease and suffering by prayer and faith in God. The afflicted who are financially unable to purchase the book may receive a copy free. Write the author, 385 College Avenue, Holland, Michigan. (Baker; 150 pages; \$2.00.)

✿ **JESUS CHRIST IS ALIVE**, by *Laurence W. Miller*, is the work not of an apologist, but of a dogmatist. Consider the following: "It is impossible to be a Christian and not believe in the bodily resurrection. . . . The modernists in their subtle and intellectually dishonest way evade the fact of the bodily resurrection of Christ because they do not believe Christ to be the Son of God." The purpose of the book "is not to try to convince the modernists, who are dogmatic in their disbelief in the supernatural, but simply to . . . enlighten those contending for the faith" of a risen Christ. (Wilde; 89 pages; \$1.50.)

✿ **STRENGTH FOR SERVICE TO GOD AND COUNTRY**, edited by *Chaplain Arthur S. Ward*, U. S. Army, is based on the World War II edition, edited by *Norman E. Nygaard*, and follows the same pattern in presenting, for those in the Armed Forces, a daily de-

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votional message for each day in the year. The brief homily is introduced by a text, scriptural references for further reading, and closes with an appropriate prayer. The contributors are largely Protestant clergymen. Most of the meditations are uplifting, but some are morbid, preachy, and prosaic. (Abingdon-Cokesbury; 371 pages; \$0.90.)

✿ **STATEMENT ON RACE**, by *Ashley Montagu*, is an elaborated and clarified discussion of the United Nations Educational, Scientific and Cultural Organization statement on Race Problems. The study incorporates the most advanced thinking of outstanding scientists of eight nations on the perplexing race question. Dr. Montagu, who has won especial note for his studies in race relations, amplifies and evaluates each pertinent fact of the compact 21 paragraph statement of the UNESCO. Little encouragement is given those who believe in inferior or superior races. (Schuman; 172 pages; \$2.00.)

Where We Are and Where We Are Going

Report of the significant Convention Policy Planning Conference of the General Council of the American Baptist Convention, held at Crozer Theological Seminary, Chester, Pa., January 8-10, 1952

CROZER Theological Seminary, Chester, Pa., was host to the General Council of the American Baptist Convention January 8-10, 1952, when it met here for its regular business sessions and its unprecedented "Convention Policy Planning" conference. Present by invitation were the President and one secretary from each of the national boards and societies, and delegated representatives from the city societies and state conventions. No conference of comparable scope and purpose had ever been held in the 44 years since the American Baptist Convention was organized in 1907 in Washington, D. C. Such a policy planning conference was proposed a year ago. Under the vigorous and forward-looking guidance of new Convention Secretary Reuben E. Nelson, and of Dr. V. Carney Hargroves of the 2nd Baptist Church, Germantown, Pa., it was projected and carried through with amazing success.

A LONG AGENDA

Business sessions were held first. The agenda of 37 items, included committee reports, the denominational budget for 1952-1953, program and arrangements for the Convention at Chicago, Ill., May 19-23, 1952, proposed changes in the fiscal year, possible removal of Convention Headquarters from New York City, group insurance for pastors, changes in rules, appointments on Committees, Conventions in 1953, 1954, 1955, and numerous other matters. One entire evening session was devoted to discussion of

By WILLIAM B. LIPPHARD

a future Church Extension Campaign, not as a project of the home mission agencies but as a Convention effort to meet the needs of hundreds of new communities that have been established by the constantly shifting American population during the wartime and postwar years and in which there is no church of any type, Protestant or Catholic. Enlightened self-interest makes such a Church Extension Campaign an inescapable obligation for the future existence of the American Baptist Convention.

THE CHICAGO CONVENTION

The program for the Chicago Convention, May 19-23, 1952, is underway. Dr. Reuben E. Nelson furnished a brief outline of what has already been projected. Three joint evening sessions with the Disciples of Christ will include a communion service on the invitation of the First Baptist Church of Evanston, Ill., and the communion address by Dr. George A. Buttrick of New York City. On three mornings Dr. Jitsuo Morikawa of Chicago, Ill., will lead the devotional hour. The Convention sermon will be preached by Dr. Fenwick T. Fowler of Salt Lake City, Utah. Other speakers include Convention President K. S. Latourette, Prof. Culbert Rutenber of Philadelphia, Pa., President Herbert Gezork of Newton Centre, Mass., Secretary G. Pitt Beers of New York City, (*Dr. Beers' last official attendance at an American Baptist Conven-*

tion since he retires in the early spring of 1953) Dr. Edward H. Pruden of Washington, D. C., Dr. Reuben E. Nelson of New York City, Rev. Roger Fredrickson of Ottawa, Kan., and Dr. Hampton Adams, (*Disciples*) of St. Louis, Mo. The Convention will open with the dedication service of new missionaries and will close with an evangelistic session, the speaker to be announced later. As Program Committee Chairman, Dr. Ernest L. Honts of Detroit, Mich., has resigned because of his removal to Richmond, Va., where he is now pastor of the Tabernacle Baptist Church. Dr. Max Morgan of St. Albans, West Va. is new chairman.

SIGNIFICANT PAPERS

For eight sessions the General Council and the invited consultants from the boards, societies and agencies, listened to and discussed in sectional meetings and in plenary sessions 11 prepared papers by 11 selected Baptist laymen, ministers, and secretaries, and the recommendations presented in each. The list of papers and their writers follows:

We Consider Our Premises, by William B. Lipphard, Editor of MISSIONS.

We Consider Our Convictions, by Eugene M. Austin, Pastor of the Baptist Temple, Charlestown, West Va.

We Consider Our Constituency, by W. Murray Taylor, Pastor of the Park Avenue Baptist Church, Mansfield, Ohio.

We Consider Our Agencies and Institutions, by Carl W. Tiller,

of the Federal Budget Department, Washington, D. C.

We Consider Our Distribution, by H. R. Bowler, Budget Advisor of the American Baptist Convention.

We Consider Our Programs, by W. H. Porter, Pastor of the First Baptist Church, Nashua, N. H.

We Consider Our Ministers, by Milton C. Froyd of the Colgate Rochester Divinity School.

We Consider Our Surveys, by Mrs. Jennie C. Eulette, a member of the Board of Education and of the original Survey Committee of 1919.

We Consider Our Planning, by Reuben E. Nelson, General Secretary of the American Baptist Convention.

We Consider Our Tensions, by E. B. Willingham, Pastor of the National Memorial Baptist Church, Washington, D. C.

We Consider Our Techniques, by Prof. C. Adrian Heaton of Eastern Baptist Theological Seminary, Philadelphia, Pa.

STARTLING AND OMINOUS FACTS

Much historical research and examination of records and confidential correspondence, had gone into the preparation of these 11 papers which were mimeographed and sent in advance to all members of the General Council for preliminary study. At Chester, each writer was then given 10 minutes for summarizing his paper with 20 minutes allotted for discussion. Many facts revealed in the papers were enlightening, informing and some were quite startling, as for example the astounding fact that only 38% of Baptist ministers serving churches in the American Baptist Convention are trained at Baptist theological seminaries. The remaining 62% come from interdenominational Bible Schools



Dr. Reuben E. Nelson at his desk at Baptist Headquarters. He begins in May his third year as General Secretary of the American Baptist Convention

which do not cooperate with the Convention and in some instances are antagonistic to it, while a substantial proportion of ministers have no ministerial training whatever. What this means for the future of the denomination should be of grave concern.

TOP PRIORITY PROPOSALS

The 11 papers were then referred to and vigorously discussed in sections or group sessions. Recommendations were submitted to the plenary sessions. By ballot the most important five were selected and then were discussed with considerable frankness. Finally the five were referred to the General Council, since the enlarged meeting with the consultants had no authority or power to act upon them. So the General Council will consider them and perhaps bring definite proposals to the Convention at Chicago.

Most votes were given to the proposal for a committee on faith and order to review, formulate, and interpret Baptist convictions and to give guidance to the study of Baptist faith. It is proposed to schedule a theological conference at Green Lake in 1953 and to arrange for the publication of one or more books on the faith of Baptists.

The need of establishing new churches also had top priority in consideration. Out of it will eventually come a nation-wide church extension campaign possibly patterned somewhat after the World Mission Crusade of six years ago.

A third problem was theological education, the needs of our seminaries, and the future training of our ministers.

The Convention program, its length, character, and quality received prolonged attention. The decisions reached will become applicable to the Convention of 1953 at Denver, Col.

For the next denominational year 1952-1953 the conference approved four emphases, Every Member Canvass, Lay Leadership Conferences, revival program of the Department of Evangelism, and a series of Pastors' Conferences, not for promotional purposes, but to help the pastors in their personal problems and parish responsibilities.

Numerous other proposals in the 11 papers were referred to the General Council for further consideration.

Broken Records

Records were broken in Boston in December and are now being broken in six other areas of the country. The records are records of giving—American Baptists are responding as never before to the Every Member Canvass.

The responsibility for this response lies in the new program for conducting a canvass which was inaugurated with the Boston Pilot Experiment in late November. (See *MISSIONS* February, 1952, page 107) The Boston Project was in the nature of an experiment but its success surpassed all expectations.

Led by Jack Krause, CMC area representative who conducted a



Secretary Harold Stoddard of the New Jersey Baptist Convention discusses the Every Member Canvass plans with Rev. John Petrusan (left) of Perth Amboy, N. J., and Rev. Percy Beatty, President of the Convention

similar campaign in Northern California last year, and Dr. O. A. Pendleton, Director of Promotion for the Massachusetts Baptist Convention, the project differed from ordinary canvasses in that it was a more intensive program which was conducted simultaneously in several churches. By this united effort, the participating churches were able to share methods, ideas and leadership.

In the Boston project 30 churches participated. The average increase in pledges toward current expenses for the coming year was 79% per church. The average increase per church in missionary giving was 90%. The average money increase per church toward missionary giving was almost \$1,000. If every church in the denomination followed suit this coming year, the missionary budget of the denomination could be doubled.

Canvasses are now being conducted in Denver, Nebraska, Iowa, Pittsburgh, Newark, Rhode Island, and Northern California. Next year it is anticipated that 20 to 30 more similar canvasses will be held throughout the country.

We're on the Fence Too

By RALPH M. JOHNSON

LIKE the boys on the fence outside the Hozanna Baptist Church of Sendai, Japan, our churches of the American Baptist Convention are "on the fence" until our missionary year closes on April 30th. Between now and

the end of our fiscal year we have extra work to do. The Japanese boys are symbolic of what our Baptist World Mission has accomplished. The church in the background is their's because of consecrated effort.

But our work is not done—these children—millions like them need the gospel story. Our own children in this country need all that goes with a complete program of Christian education.

A dignified body like the American Baptist Convention will not "jump" off the fence—instead week by week as prayers are uttered and offerings are made, we will gradually get on one side or the other by the end of the year. If it's the wrong side, then work will be curtailed or must stop. If it's the right side, we have new opportunities before us.

The closing days of a fiscal year are a time of suspense around national offices. It is necessary in our Baptist family to avoid overspending. Since the beginning of the year, certain important proj-



Five boys on the fence at Sendai, Japan. They were photographed by Ralph M. Johnson during his visit

ects are being put aside with the remark, "we'll see how the income is." The weekly reports from Baptist churches all across the country become the final answer to pleas for help—whether from the homeland or mission areas in other lands. Will it be "offerings drop—cancel plans" or "response good—proceed with replacement and expansion?"

Ours is the answer. We must give "while there is yet time."

The Value of a Quarter

Twenty-five cents can build a hospital in the Belgian Congo or feed and clothe every child in the Kodiak Orphanage in Alaska for years. Twenty-five cents could also triple the number of missionaries we have in the field. When you reach into your pocket on Sunday morning or rummage around in your purse that extra quarter lying there means life or death to a great many people on the mission fields. If you slip that extra quarter into the mission or benevolence side of your church envelope and if everyone across the denomination did the same thing every Sunday for one year, we could triple our missionary budget. We could do three times the amount of work we are now doing around the world. We could send out three times the amount of missionaries we now send forth. We could reach three times as many people with the Word of God.

It takes only twenty-five cents a week more. Would you be willing to triple our missionary effort for twenty-five cents? This is the price of only one gallon of gas for the family car. Would you sacrifice one gallon of gas a week to power the generators which provide electricity for mission hospitals where one of our own medical missionaries bends over

WHILE THERE IS TIME...

LOCAL EXPENSES	RECORD OF RECEIPTS	BENEVOLENCES
TO BE RAISED BY APRIL 30	LOCAL EXPENSES	TO BE RAISED BY APRIL 30
\$ _____	APRIL 27 \$ _____	\$ _____
\$ _____	APRIL 20 \$ _____	\$ _____
\$ _____	APRIL 13 \$ _____	\$ _____
\$ _____	APRIL 6 \$ _____	\$ _____
\$ _____	MARCH 30 \$ _____	\$ _____
\$ _____	MARCH 23 \$ _____	\$ _____
\$ _____	MARCH 16 \$ _____	\$ _____
\$ _____	MARCH 9 \$ _____	\$ _____
\$ _____	MARCH 2 \$ _____	\$ _____

The objective of our church is to reach at least 100 per cent of our goal for Local Expenses and Benevolences by April 30, 1952.

...let's reach our goal

an operating table in an attempt to save the life of another of God's children? That gallon of gas might prevent a power failure at just the crucial moment. Or perhaps as a housewife you could save a quart of milk a week and thereby save the lives of hundreds of children the world over who are dying of malnutrition.

When you feel that quarter in your pocket or purse, hold on to it. Save it until Sunday and by putting it as an extra in your mission envelope, send it overseas. Somewhere, your quarter will be working for you, but more important than that, it will be working for God.



The Fourth Annual Appeal For One Great Hour of Sharing

ACROSS the United States the Protestant churches will observe during the week of March 16-23, 1952, their fourth annual "One Great Hour of Sharing." This year's appeal has the sponsorship of the National Council of Churches which assumed as a department of its own activities the responsibility for what had heretofore been known as "Church World Service." Purpose of the 1952 united relief and reconstruction appeal is to raise funds for refugees, for inter-church aid in Europe, and for other related types of relief ministry. Chief areas to be benefited are Korea, India, Palestine, and Europe. There still remain many hundreds of thousands of refugees in Europe who have not found opportunity for beginning life elsewhere because they cannot qualify as Displaced Persons. Conditions among one million Arab refugees left destitute in Palestine are beyond description. Korea has been so terribly damaged that recovery in our lifetime is most improbable. More than 20 American Protestant denominations, including the American Baptist Convention are sponsoring this fourth annual co-operative appeal. Although American Baptist churches have as their primary responsibility the two special offerings, respectively for Foreign Missions and for the M & M Board on WORLD COMMUNION SUNDAY last October, and for Home Missions and the Board of Education on AMERICA FOR CHRIST SUNDAY, last month, surely their world concern and their humanitarian impulse will prompt such additional response as may be necessary to meet the emergency needs of their fellow human beings.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Dangerous Living and Hazardous Service In Civil War Ravaged Burma

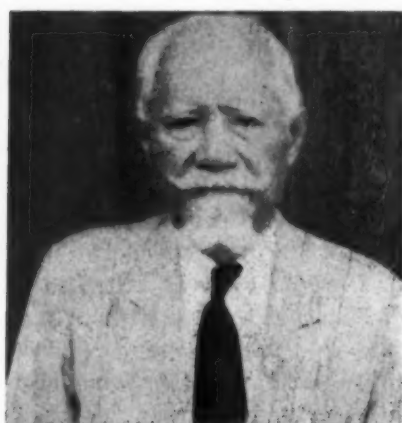
Extracts from the monthly report letters of a new woman missionary who survived and served through the dangers of the civil war in Burma

By EMILIE M. BALLARD

NOTE—In January 1948 Miss Emilie M. Ballard sailed for war-torn Burma as a new missionary. Over these eventful years following her arrival, she has proved herself equal to each emergency as it has developed. During World War II she served as an Army nurse with the U. S. forces in Italy, an experience which introduced her to rugged living. While making exceptional progress in the Sgaw Karen language during her study in Moulmein, she also studied midwifery at the Ellen Mitchell Memorial Hospital and passed the examination of the Government of Burma. By that time, late 1949, the civil war was at its height, and missionaries among the Karens took on the added program of relief. The following story is gleaned from Miss Ballard's letters through the period when she was designated at a Karen outpost.—ED.

December 1949

After I came to Rangoon from Moulmein with Charity Carman, we spent a month in commuting the 10 miles from Rangoon to devastated Insein so that we could clean up our house and compound and supervise repair. Then we



The late Sir San Crombie Po, M.D., celebrated Karen Baptist physician, Major in the Burmese Army, and Senator in the Burmese Parliament

moved back to our home on Seminary Hill.

We were glad to learn that our Seminary and Bible School students did not hide their lights under a bushel during this time of trouble. Many have told us that the students did the hardest and dirtiest jobs for all who were in need. Although some of our students were killed or wounded as they worked, still others not only kept on serving but also boosted the morale of all around them.

We are kept busy with relief work at the Thamaing Refugee Camp about two miles from Insein, at the two Insein jails, and helping others who come to us. Church World Service funds and Baptist Relief money have enabled us to buy medicines and milk. The government supplies only rice. Clothing from Church

World Service is made over and "Baptist blankets" have been received with gratitude.

February 1950

I have almost completed my study of the Sgaw Karen language. There is such dire need for nurses all over Burma that my designation to a station has not been an easy one. But now the answer has come. I am to join the medical work of the Sgaw



Tbra Saw Tun Shein, Field Secretary of the Bassein Sgaw Karen Mission in Burma. He was in the United States last year

Karens in Myaungmya (Mee-yong-mee-ya) District, near Bassein. It is the one place in Burma where village work can still be carried on among the Karens in spite of the war.

August 1950

I am now established in Yedwinyegan (Ye-dwin-ye-gan). I am giving you a picture of my new home in the words of our Mission Secretary, Dr. G. A. Sword, who wrote a report of his visit here: "The village of Yedwinyegan is new. Karens from Bassein and other areas left homeless by the insurrection were in-

vited to come to Yedwinyegan and put up temporary shelters as they could. The missionary, Rev. Erville E. Sowards, was also invited to come and make his residence there. The one-story house built on stilts, now occupied by Miss Ballard, is a simple, large rectangular wooden building without ceiling and with partitions and roof made of *dhani*, a kind of thatch. Under the house is a workshop, and the place is high enough to serve as garage for two jeeps and a bus. Rains are too heavy to permit the building of any house on the ground. People prone to complain that missionaries are surrounded by too much luxury would find here no cause for such criticism. There are no comforts, but instead stark austerity; thus the missionary is, indeed, sharing with the people in all things."

Now I want to tell you a little of the background of our medical work here. On May 1, 1947, on the mission compound in Bassein, the Karens officially opened the Sir San C. Po Memorial Hospital with 50 beds. The project was entirely financed by the Karens and was well along by the time the missionary returned after the war. Their annual report recorded 10,000 patients. Their nurses began a village public health program that reached the needy people in the delta and was greatly aided by the gift of a medical launch from Church World Service. The excellent staff was entirely Karen. When the civil war destroyed most of the Karen work in Bassein, the hospital staff scattered and set up eight medical centers in as many strategically located villages—with buildings mostly of bamboo and thatch. The dispensary with nurses training in which I work is the extension of their base hos-



Tbra Ba Cbit, a faithful Karen Baptist who was bayoneted to death by the Japanese because he would not renounce his Christian faith

pital. All but myself here on the staff are Karens.

The village of Yedwinyegan is three miles from Myaungmya town. Behind the scenes in all of the work here is U Saw Bu. During World War II when the Japanese invaded Burma, they were told that the Karens were friends of the British and so could not be trusted. Therefore, the Japanese sent some troops down the river to Myaungmya with the intent of killing the Karens. Learning of the plan, the Karens chose Saw Bu as their representative to meet the Japanese party and plead on their behalf. The Japanese officer in charge of the troops received him and listened to his story. Then he asked, "Do you love your people?" "Yes." Then, "Do you love them enough to die for them?" Again Saw Bu answered, "Yet." "Then put your head down on this block," he commanded and drew his sword. Saw Bu put his head on the block without a word, fully expecting to be beheaded, and the Japanese officer raised his sword. After a moment's thought, he put it down and said with deep feeling, "We Japanese respect a brave man. Go back to your people. We shall not

harm them." And the Japanese kept their word.

Because of Saw Bu's great courage he has come to be looked upon by Sgaw and Pwo Karens alike in this district as their saviour. He has not let the devotion of the people go to his head. Always he has remained a humble, earnest Christian, using his influence to better his people and help keep peace. The land on which the town of Yedwinyegan is located is the gift to him from grateful Pwo Karens. A school was started here under his influence, and much of the boarders' food and the material for building comes from gifts to U Saw Bu. The hospital has been made possible by him. Through his influence the Sgaw Karens are helping the Pwo Karens, and a local home mission society has been formed which supports 22 Bible women and evangelists, all in Pwo Karen villages.

April 1951

Our new class of 11 nurses, 8 Sgaw Karens and 3 Pwo Karens, is bringing me some language problems. Unfortunately, the 3 Pwo Karens understand Sgaw Karen but cannot write it. Two of them write only Burmese (the national language) and one of them writes her own language best—the Pwo. This means that I must have my lecture notes translated into two languages and have help correcting their papers.

I wish you might have accompanied me on some of the trips I made to Karen villages during the past three months. Miss Rebecca Anderson and I traveled by motor car, by large new boats, by ox-cart and on foot.

During our visits to these villages, we had a World Day of Prayer service at Tadagyi in a

(Continued on page 191)

TIDINGS



FROM THE FIELDS

They Desired a Better Country

Intimate glimpses of what has been happening to the children of some of the displaced persons of Europe after their arrival in the United States

But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

—Hebrews 11:16

ALTHOUGH she was sheltered securely by an ever present mother, love found a way and the little ballet dancer and the concert violinist met, fell in love, dreamed the brave and beautiful dreams all lovers dream, and were married. Then came the war and all their little world began to crash, for the music of the world was turned to that of explosive bombs and bursting shells. No longer was there work for the couple who now were parents of two small children. Theirs was a long hard struggle with the result that the young father became increasingly despondent as he saw his homeless family starving, while he was without means to provide for their needs.

Then as displaced persons there came to them a far away and faint promise of a new life in America. But who would ask for such as these? As time passed and others were chosen, hope died in the young husband's heart.

"I am never any good any more," he said bitterly. "Only a mouth to be filled, and nothing I can find to do! You, Valda, at least you find some work as a

woman; and it is you who puts bread into the mouths of Holgar and our small Lili, and into our mouths, too. It is my shame that although I seek and seek, I can find nothing!"

"No, Hola, No! Do not speak so for you will see," said his wife to encourage him. "We shall yet

By MARIAN ELLEN KIMBLE



Children of Displaced Persons who are finding the United States their desired country at the Heath Christian Center

be chosen, I feel it in my heart. We, too, shall go some day to this country of America and there make a new life for ourselves and our little ones. Do not give up, *Hola*, hope a little longer!"

So Valda, woman like, sought to keep the heart hoping in her husband's breast. But he was not as strong as she. Shame and despair closed over his head one day, and he took his own life before the horrified eyes of his wife and little ones. Just two days later word came that a sponsor had been found and that this family was to come to the land of their dreams—to that "better country of their heart's desire." And so they came.

Likewise Lista Jalalian and her little Zarik came hand in hand to the missionary's desk one afternoon. One felt that these two walked bravely together as comrades having known so much of terror and danger. Zarik listened intently as her mother spoke in halting English of her wish that this small one might come to the Heath Kindergarten, "in this so happy place to learn of our America where now we live for always."

When the missionary asked if there were other children in the family, Lista Jalalian dropped her head upon the desk and broke into bitter sobs. After a long pause, the reply was heard, "No, now no more. I see my boy killed by bomb. Oh, his little hand, his head! Oh, always I see it in my day and in my night! And my other girl in the concentration camp, she starve to death for they say a child no can work, so why we feed? From my own food I try to feed her, but then they put her away from me and only through the wire fence I see her after. One day she try to run to me to say to me something through

fence. She so thin, so weak from starve, she fall, and there I think she die for a soldier guard he push her on a place of stone and scrap things. I try to scream to him, but me they beat and drive like dog away and never I see my child again. No, only Zarik now, we have. No more! No more!"

What America will Lista Jalalian and her humble carpenter husband and her little Zarik discover as they live among us here?

And likewise little Tati and the kind, Greek Orthodox priest stood waiting at the door of the Heath Christian Center one noon as its 50 little kindergartners scampered down the stair homeward. As the missionary turned to the two who were waiting, the old priest asked, "Teacher, for one other small one do you have a place? I see there are so many, but still I hope . . . perhaps for this so small one you might find room." Tati shyly looked up at the missionary from the safe haven of the priest's big bulk. "You see, her mother and her four they came to our America. The father, no, for he is killed already. The mother is working in a laundry. And the others, they

are big to go to school. But little Tati she will not leave me yet. So strange is everything to her. I think with small children she would stay. And your little ones, I see they are happy with you. Would a place be for her, do you think?"

So it was that little Tati came to the Heath Christian Center. She skips in merrily each morning fairly quivering with eagerness. No longer does she gulp down her milk and crackers as if she feared they might be snatched away from her, but folds her little hands with the others while the "thank you" prayer is offered. The missionary bent over quietly that first day to see whether this mite was already sharing in prayer. A reverent little whisper of "Ho-kay, Ho-kay, Ho-kay" was heard. You see, she knew only one American phrase when she came to the Christian Center. The dear God who loves little children, surely treasured that small prayer.

And so it is with these others; the Lobov family, the Scherstinks, flaxen haired little Zarik and her father and mother, who have at long last come to this "better country" and who look to us for our interpretation of America. There are so many like these whose America will be what we show to them.

Do you not rejoice that through your missionary vision and zeal the doors of the Home Mission Christian Center is open to such as these? Do you not thank God that your missionary in the Heath Christian Center has had a share in holding out the strength, the love, and the promise of a Christian America to these who came out of great tribulation? Do you not dedicate yourself that we may not fail these but that we together with them may become better citizens of a more heavenly country?

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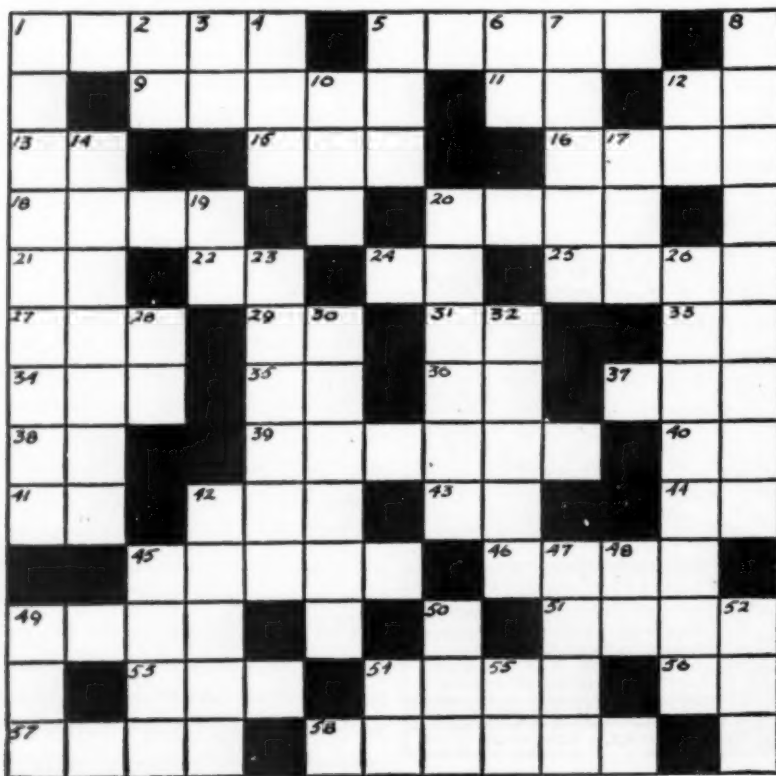


MISSIONS CROSS WORD PUZZLE PAGE

No. 76—Preaching and Teaching

ACROSS

1. "it is the . . . of God" I Cor. 1:18
5. "... things teach and exhort" I Tim. 6:2
9. "I will . . . you the fear of the Lord" Ps. 34:11
11. "Lead . . . in thy truth, and teach . . ." Ps. 25:5
12. A Benjamite I Chron. 7:12
13. Combining form indicating time
15. "hath in . . . times manifested his word through preaching" Titus 1:3
16. Received (Fr.)
18. A Chaldee word meaning "father" Rom. 8:15
20. "teach us . . . we shall do" Judg. 13:8
21. Civil Service
22. Mother
24. Psalm beginning, "I will sing of mercy and judgment"
25. Mohammedan judge
27. "... sins, which are many, are forgiven" Luke 7:47
29. Teacher's Guild
31. Compass point
33. "... we say, Of men" Luke 20:6
34. Priest to David. II Sam. 20:26
35. "Lord, teach us . . . pray" Luke 11:1
36. "whosoever shall . . . and teach them" Matt. 5:19
37. High-priest and judge of Israel. I Sam. 14:3
38. New Version
39. On the shore
40. Indian Empire
41. Germanium
42. Chirp
43. Doctor of medicine
44. Grand Duke
45. Hebrew weight Ezek. 45:12
46. "by the foolishness of preaching to . . . them" I Cor. 1:21



Last Months' Puzzle

49. Instigate
51. Harm
53. "Teach me . . . way, O Lord" Ps. 27:11
54. "and . . . teach you what ye shall do" Ex. 4:15
56. Transpose
57. Executes
58. "to teach in the . . . of Judah" II Chron. 17:7

DOWN

1. "went everywhere . . . the word" Acts 8:4
2. Weight
3. Eye (Scot.)
4. Radical
5. "declaring unto you . . . testimony" I Cor. 2:1
6. Printers' measure
7. Pinnacle of ice among the crevasses of a glacier
8. "we preach Christ . . ." I Cor. 1:23
10. "wicked shall be . . . off from the earth" Prov. 2:22
12. Adjective suffix
14. "teaching them to . . . all things." Matt. 28:20
17. Greek letter
19. "I . . . the light of the world" John 8:12
20. "multitude of years should teach . . ." Job 32:7
23. "it is high, I cannot . . . unto it" Ps. 139:6
26. "teach them . . . ly unto thy children" Deut. 6:7

28. Egyptian Sun god
 30. "but to preach the . . ." I Cor. 1:17
 32. "my preaching was not with enticing . . ." I Cor. 2:4
 42. "teach me thy . . ." Ps. 25:4
 45. "with what measure ye . . ." Matt. 7:2
 47. "shall be . . . to teach others" II Tim. 2:2
 48. Eastern State
 49. "to teach . . . preach Jesus Christ" Acts 5:42
 50. "shall . . . down in the kingdom" Luke 13:29
 52. "Ye do . . . not knowing the scriptures" Matt. 22:29
 54. West Indies 55. Long Island
 Text is 9, 11, 35, 36, 53 and 54 combined.

The National Council of American Baptist Women

BEHOLD THE STARS

By ETHEL F. BROWN

SOMETHING new under the sun! Or, perhaps this year it is under "the stars!" Ready for distribution March 15, 1952, *Behold The Stars*, is the title of the 1952-1953 program materials for use in local woman's societies in churches of the American Baptist Convention. For the first time, this material comes to you in the form of a Program Packet.

In these days of doubt and uncertainty when skies are dark and many are giving way to fear and despair, surely it is most fitting that as Christian women we should lift our gaze heavenward and BEHOLD THE STARS and, beyond the stars, God — our Father—whose love and care for his children is constant and abiding. It was with this thought in mind that the National Council of American Baptist Women chose as a theme verse, "Is not God in the height of heaven? And behold the height of the stars, how high they are!"—*Job 22:12*

As a companion to this verse, the theme hymn,—"Lord of All Being"—was selected after a prayerful search for a familiar hymn which would lift us from the things of earth to a new appreciation of the beauty, majesty, power, and love of God.

The new Program Packet came into being because of many requests for a greater variety of program material. After giving careful consideration to these requests, the committee came to the conclusion that it would not be possible, within our budget, to publish in book form the number and variety of programs desired. However, in examining some of our denominational literature, we were convinced that many leaflets published by the various organizations of our Convention, are useable as the basis of a program; but often these do not reach the

hands of the program chairman in the local society, or at least not at the time the program is being planned.

It was decided that we (1) ask our denominational agencies to publish one or more pieces of literature for inclusion in a packet and we received unanimous consent; (2) publish a pamphlet giving ideas and suggestions for the use of this literature as a basis for building programs; (3) publish leaflets giving program pointers, book and visual aids lists, Love Gift presentation suggestions, and an alternate Christmas program; (4) publish eight fully prepared programs; (5) publish *A Message to Business and Professional Women* which will indicate how this material may be used with their groups.

The Packet contains two pockets, one for "Ready to Use Programs," the other for "Build Your Own Programs," with contents as follows:

BUILD YOUR OWN PROGRAMS

PROGRAM POINTERS

PROGRAM SUGGESTIONS — using enclosed literature—

WHOSE CHURCH?

TEN TIPS FOR TACTFUL TALKERS

AMAYAH, STAR IN A DARK WORLD

A STUDY ON HUMAN RIGHTS

AMERICAN INDIAN

OUR NEGRO SCHOOLS

HUMAN RIGHTS

A STAR-LIT CHRISTMAS

STUDY BOOKS AND VISUAL AIDS

OUR LOVE GIFT

A MESSAGE TO BUSINESS AND PROFESSIONAL WOMEN.

This has been a new venture—a venture in faith—on the part of a committee composed wholly of lay-women. It is an effort to meet the needs of the local woman's society in various sizes and types of churches.

(Continued on page 188)



MISSIONARY • EDUCATION

Looking To The Future

Preliminary List for 1952-1953

HOME MISSIONS THEME: HOME MISSIONS AND HUMAN RIGHTS

These Rights We Hold. Fred L. Brownlee. Adult study book. \$1.25, paper.

Man—Living Soul. R. Dean Goodwin. Baptist missions and human rights in America. Baptist supplementary study. Priced.

Study and Worship Programs. Dorothy A. Stevens. Baptist study guide based on Brownlee and Goodwin. Priced.

Joyful Journey. Isabel Crawford. Biographical story of Baptist pioneer missionary amongst Kiowa Indians. Ready. \$2.50.

Accent on Liberty. Mabel M. Sheibley. Reading book. \$1.25.

The World Is My Home. Ewald Mand. Missionary novel. S. H. study. \$1.25, paper.

HOW — Home Missions Works for Human Rights. Edited. 50 cents.

Youth Guide. John D. Banks. Especially good for summer conferences. 35 cents.

When Given a Chance. Lucille Hein. Story. Pupil book. J. H. 35 cents.

Leader's Guide for Junior High Leaders. Interdenominational. 50 cents.

Yakima Boy. Grace McGavran. American Indian. Junior study. \$1.25, paper.

The Grey Eyes Family. Edith Agnew. Navaho Indian life. Primary study. \$1.25, paper.

FOREIGN MISSIONS THEME: AFRICA

African Heritage. Emory Ross. Adult study book. \$1.25, paper.

Kongo Kintuadi. Dana M. Al-

baugh. Baptist missions in the Belgian Congo. Supplementary study. Ready. 60 cents.

Study and Worship Programs. Marlin D. Farnum. Baptist study guide on Ross and Albaugh. Priced.

Congo Cameos. Catharine Mabie, M.D. Autobiographical. By a renowned Baptist Congo missionary. Priced.

Africans on Safari. Leslie C. Sayre. Novel based on the African theme. Ready in January. \$1.25.

Fun and Festival from Africa. Rose H. Wright. 50 cents.

Jungles Ahead! Esther D. Horner. Illustrated. S. H. study. \$1.25, paper.

This Is Africa. S. Franklin Mack. Revised. 50 cents.

Youth Guide on Africa. Rowena McCutchen. Interdenominational. 50 cents.

Chama's Choice. Esma Rideout. Illustrated. J. H. study. \$1.25, paper.

More About Africa. Helen E. Baker. Revised. \$1.00.

Eagle Books. Selected. Priced.

Nyanga's Two Villages. Esma Booth. Illustrated. Revised. African boy's life. Junior study. \$1.25, paper.

Mpengo of the Congo. Grace McGavran. Illustrated. Revised. Primary study. \$1.25, paper.

Kembo, a Little Girl of Africa. Barnard and Wood Kindergarten. 50 cents.

SPECIAL MATERIALS

Guild Programs. S. H. Baptist. Priced.

Guild Programs. J. H. Baptist. Priced.

Children's Story-Program Book. Baptist. Priced.

Here's How and When. Armilda B. Keiser. World friendship activities. \$1.50.

Report Time Approaches!

As leaders in the local churches compare their record for 1951-1952 with previous records, so will state and national leaders make similar comparisons. The results of these studies will indicate where special emphasis should be placed in the 1952-1953 program.

The Record and Annual Report Book for the Woman's Society and the Program of Missionary Education in an American Baptist Church, similar to the 1950-1951 edition, will be sent by the National Council of American Baptist Women to each Association President in quantities sufficient for distribution to each local church. Price 50 cents. For each department there is a report blank in triplicate: one copy is to be filled in and sent to the Association Secretary, the second is to be filled in for the chairman for the coming year; the third copy is to be retained in the book for a permanent record in the church.

The local church report for the Department of Missionary Education is found on page 51 and for the Reading Program on page 57.

Record and Annual Report Book

for the
Woman's Society

and for
Program of Missionary Education

for the
American Baptist Church

These reports should be filled in, torn out along the perforation, and on April 16 sent to the *Association Secretary of Missionary Education* and the *Association Secretary of the Reading Program*. These reports will be recorded by the Association Secretary as in previous years on the Annual Report Blanks which she received from the state secretary. State and Association Annual Report Blanks were sent during the latter part of February to the State Secretaries with letters containing suggestions.

Enthusiastic letters received from secretaries who used Edition I of this Record and Annual Re-

Bible Book of the Month



MARCH MARK

APRIL JOHN

port Book indicate that this new procedure greatly simplified re-

port-making and that the permanent record is proving its value to the individual church.

For Your Diary

Be sure to reserve the period from 8:00 A.M. to 8:50 A.M. at the American Baptist Convention, Chicago, Ill., May 19-23, 1952, for the Mission Study Class.

The Bible not only continues to play its significant part in winning souls for Christ, but now in addition it has a political value as a bulwark against an opposing way of life which is based on godlessness and which threatens to engulf the entire earth.—Dr. John R. Mott.

THE BAPTIST YOUTH FELLOWSHIP

MY ANSWER to the CALL to DISCIPLESHIP

Believing that Christ needs committed disciples for today's world and that He is calling young people now for a courageous Facing of This Hour, as my answer to the Call, I promise:

TO LIVE COURAGEOUSLY

1. Never having made a public profession of faith in Christ before, I now accept Him as my personal Saviour.

2. I will make a determined effort to live daily as a Christian and will stand for right against wrong at every opportunity.

3. Through prayer, Bible reading, and worship, I will look to God for the power and strength to live courageously.

TO GIVE GENEROUSLY

1. I will give regularly

and proportionately of my income to my church.

2. I will give at least a tenth of my income to the Lord's work.

3. I affirm my loyalty to Christ and will help to support the missionary program of the American Baptist Convention.

TO SERVE FAITHFULLY

1. I will seek to serve my local church in a definite way each week.

2. I will serve Christ through specialized Christian leadership (minister, missionary, etc.) as a

3. I will try to serve Christ in my chosen occupation (farmer, dentist, teacher, etc., as a

Signed

Dear Friends of the Fellowship:

If we were to play on words this is the month of March for Baptist youth. In this month young people will begin to gather in a series of 38 meetings in states and major cities which will extend into April.

In them a Call to Discipleship that will measure the day in which we live will be issued—discipleship that will be reflected in living, giving and serving.

In these meetings young people will be responding with their commitment in words like the foregoing statement.

What would happen in our kind of world if every Baptist, young and old, signed his name and meant it?

Very sincerely yours,

Elvis P. Kappew

Meet You in Chicago

The American Baptist Convention opens in the teeming cross-

roads which is Chicago on May 19. *Tuesday, May 20th* is a day to mark on the calendar for all Baptist young people. During the afternoon session the BYF will make its report to the Convention through three youth speakers. Tuesday evening a BYF banquet will be held in the Convention building with a master of ceremonies from the middle west and some special features. Monday night, the BYF will have a few moments to mention the "Call to Discipleship." At this time, too, will be presented to the Convention president the *Book of Discipleship* which has been signed by young people in these meetings indicating their step forward in commitment to Christ and his cause.

Each evening after the Convention session youth "pow wows" will be held, with selected speakers on the Convention program being presented. This will be a time of fun and fellowship and an opportunity to meet Convention leaders and ask questions concerning Convention issues. On Wednesday and Thursday evenings the young people of the Disciple denomination will meet with Baptist young people. Dave Evans is the Pow Wow chairman. So to make it truly a youth week—meet you at Chicago!

Yourselves and Your Gift

At a time when mission boards are facing the great need for missionaries if the opportunities, such as that in Japan, is to be met, and at a time when young people are facing their opportunity to serve world wide through participation in the BYF Sharing Plan—the following from two of our missionaries gives us food for thought.

"When we see the work that has to be done and the few



A Leaflet on the denomination's financial goals in which young people have a part

workers to do it, two conflicting thoughts come to mind—it is terribly discouraging, or tremendously challenging. To the Christian who understands the power of Christ's Gospel and the response of the people to it, the situation can be nothing short of challenging. Our hope is that many young people will see this challenge and become workers for Christ. Churches in America can produce more well-trained pastors and teachers for countries like Japan where many never heard of Christ.

"The Japanese are giving generously. A layman here went through many hardships during the war. His house was burned and he lost all his possessions. He has been able to rebuild a little shack for his family, and he had saved his money to buy an ox to plow his fields. But he didn't buy

the ox! The church needed Sunday-school rooms, and so he gave the money to build two of them. In the midst of poverty comes great faith and devotion."

Every young person can step into one of these opportunities—the opportunity to give. Perhaps it can mean yourself and your gift.

The World at Our Door

Too often we think of missionary service as that which must wait for a long period of training topped by commissioning to some special field far away. In the truest sense everyone who becomes a Christian is already commissioned to serve in his own field. Little do we dream how often that missionary service of ours can be far-reaching and itself worldwide.

There are coming to this country an increasing number of students of other lands. They are in our colleges, universities and towns. The people they meet, the attitudes taken toward them, the simple, every day experiences are making deep impressions on them concerning our democracy, basic concerns and the value of Christianity. Some of these sojourners among us are Christian, other are not. Their very presence here accents for us the "one world" in which we all live, a world which is very near today.

For many young people in our churches here is a golden opportunity for world friendship and outreach. And these young Christians from other lands have much to give us which will deepen our understanding of the Christian faith. The meeting with those who are not Christian will help us to think more deeply about our own faith and perhaps to talk about it.

Have you who have foreign students or representatives of other lands near you invited them

to one of your social gatherings or to your youth meetings? It might be an occasion in their honor or a meeting where you talk informally before a fireplace.

The following is the result we should hope every foreign student might have who comes to live among us for a time. For some of them it will depend on the missionary service you render where you are.

"Japanese students dream of a chance to study in America. Two Kanto Junior College students, soon to be on their way to the United States, are Jitsuka Tanaka, helped by Mrs. Willard Topping, and Misako Hirabe, assisted by members of the American

Army Camp where she worked. Mr. Sakurabayashi and Mr. Yamamoto, recently returned to Japan from the United States, express their appreciation of American democratic ways, warm-hearted hospitality, and above all the international Christian fellowship they experienced."

Have You Registered?

For the National Guild House Party that is? The date is earlier this year so better not procrastinate. The dates are June 24-30, five full days and six evenings packed with fun and inspiration to set the pace for a great year of Guild work. In a Guild Chapter

or not this House Party is for *all* Baptist girls. The theme is *For This Cause*. Under that title girls will be discovering their Christian and Baptist heritage. In this framework the program will give special attention to the four areas of the Guild program, *Personality Development, the Christian Home, Skills and Vocations* and *World Outreach*—areas where the heritage becomes living and real and personal.

Registration cards and some folders will be in the hands of your State World Service Secretary. These should be sent direct to the American Baptist Assembly at Green Lake, Wisconsin, with the \$5.00 registration fee.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

Once every year boys and girls as well as teachers and leaders like to take time to list all the things they have done in any one year. It's time to make this list for this year beginning May 1, 1951-April 30, 1952. It's fun to see all the work you have done and to put it down on a report.

Some of the items you will want to list are: Did you study? *Davey of the Sand Hills*—Primary, *Hungry Hollow*—Junior, *Burma Story*—Primary and Junior, *Our Missionaries at Work With Children*.

Did you use these picture sets? The Bible Travels Today, Missionaries Help Boys and Girls, When Children Worship, Children and Their Toys Around the World.

How many books did you read?

How many boxes to missionaries did you fill?

How much did you contribute to Assam for Christ, America for Christ, Unified Budget?

After you have helped your teacher or leader make this list with all the answers, together you can fill out the Report Blank "Missionary Education for Children in the Local Church."

Go to the president of the Women's Missionary Society and get the Report Blank Book which she has. You and your leader can fill in the sections that relate to your department. On pages 69, 71



German boys studying pictures of Bible Stories

and 73 you will find 3 copies of the same report. You will need 2 pieces of carbon paper to slip between pages 69 and 71, 71 and 73 so that when you fill out the first page you will also be filling out the next two pages.

I hope your report is a good one for this year.

Be sure a copy of the report goes to the Association Secretary of Missionary Education for Children by April 15, 1952. You want your report to be included with all the other churches from your association!

Cordially,
Florence Stansbury

Pictures For Children Everywhere

Some of the boys and girls in our churches have sent gifts of money to send pictures to Germany. Rev. Herbert Mascher sends us this picture of German

boys and girls hearing a story told about a picture. The young man telling the story is a Danish Baptist student. With the picture came a letter of gratitude and thankfulness for your concern

and expression of interest in sending the money for the picture sets. The pictures are being widely used.

Here is the latest report on your giving:

Country	Old Testament	Small Set Old Testament	New Testament	Small Set New Testament
Alaska _____	72	98	102	110
Assam _____	87	103	118	116
Belgian Congo _____	133	302	166	328
British Cameroons _____	—	—	1	—
Burma _____	159	253	248	308
China _____	440	261	599	325
Cuba _____	95	101	123	136
Czechoslovakia _____	10	—	4	10
El Salvador _____	60	78	111	108
England _____	5	—	5	—
France _____	2	1	22	2
Germany _____	285	349	439	517
Greece _____	1	3	1	4
Haiti _____	67	101	130	127
Holland _____	4	2	7	2
Iran _____	11	10	11	26
Ireland _____	15	13	15	13
Italy _____	—	—	2	—
Japan _____	427	793	654	872
Liberia _____	2	30	2	30
Mexico _____	69	107	102	108
Nicaragua _____	49	52	74	66
Norway _____	46	87	55	87
Philippines _____	101	174	155	216
Poland _____	—	—	2	—
Puerto Rico _____	77	135	110	137
Russia _____	—	—	1	—

Total Amount of Money Contributed—\$7,074.40 December 31, 1951

Attention Teachers and Leaders

To all of you who work with kindergarten, primary and junior boys and girls! It's time to report your activities in missionary education. Be sure to read the letter to the boys and girls in this issue of Missions. The local church report blank is in the Report Blank Book that your president of the woman's missionary society has received. The report form is found in triplicate beginning on page 69. Be sure to see that the missionary activities for the whole children's departments are re-

corded on the report blank! After the blank is fully filled out send one copy to the Association Secretary of Missionary Education for Children. Keep *one* copy in the book and give one copy to the *new* Secretary of Missionary Education for Children so she can know what was accomplished in the year 1951-1952.

News From India

New Year Festival:

Happy New Year! Happy Depavali! I have been receiving cards from different drug companies and other advertisers with

the above greetings. The Depavali is the festival of lights. It is a very ancient celebration.

The story goes that many, many years ago a very wicked person did much to trouble people and treated them cruelly. Everyone feared him. Finally one of the Hindu Gods came down to earth as a human and killed this fearful character. In celebration of this event, the light festival began. Since then homes throughout India are lighted up for two nights. About every house, mud hut or larger dwelling have little crevices on the outside walls for oil lamps. Hundreds of flickering lights in darkness make a beautiful sight.

The women and girls have new sarees. (Something like Easter customs in America). The storekeepers take inventories of their stocks. Special kinds of sweets are made for the feast. These make the children happy.

In recent years fireworks have been used more frequently and fewer homes are being illuminated. The price of oil for the lamps has increased and the children prefer the excitement of the fireworks. They like sparklers and rockets at night and noisy crackers in the day.

Saraswathy:

Would you like to hear about Saraswathy? She has rickets, a disease which children in the U. S. A. suffer from too. Her legs are slightly deformed so she waddles when she walks. Sometimes to keep up with Viji and Benji, whose legs are longer—she has a funny waddling run when she walks with them. She is getting better. Viji and Benji go to kindergarten now. Saraswathy cried at first when they went—but now she is learning their songs and sings them lustily. The boys have learned an English song. What do you suppose? "Sweet and Low"



"DAVEY IN THE SAND HILLS"
Little Davey has wonderful new summer adventures.

he loves to ride horses, watch cattle round-ups and go fishing..



..as he travels with his father who takes the church to distant settlements.

a happyhearted story of a small boy's summer adventures in the ranch country of Nebraska

for children 6-9 deftly told by Anne M. Halladay

a FRIENDSHIP PRESS book
156 Fifth Ave., New York City
cloth \$2.00 128 pages

and so she goes around all day singing "Sweet and Low" and hums the tune when she can't remember the words.

When the boys are at school she busies herself with imitating the doctors and nurses and technicians. She has been punished for some of this. She has taken a straw from a broom and pretend to be injecting some of the babies. She was put to bed for this. Some of the patients are the masons and coolies who are building an open verandah off the children's ward. They told me she comes and pretends to take their blood count.

Now the verandah is almost finished. This new verandah will be a fine place to put the children until 9 or 10 a.m. and after 4 p.m. when the sun is not too hot. Gifts from some friends in the United States have helped build this. Just think of all the children who will enjoy this.

You all can have a festival of light all the time for you have known about the wonderful Christ

who came down to this earth to take away the darkness. He said, "I am the light of the world."

Salaams to you all from Saraswathy, Viji, Benji and many others who would play with you if you came to Nellore. Dr. Marion S. Morse.

Home Mission Study

Have you used our home mission study book for this year? The primary and junior books are excellent and already many good reports have come in telling how they have been used and appreciated! You know, of course, that you should have our Baptist book of stories *Our Missionaries at Work With Children* to use along with these books helping our Baptist boys and girls to know our own Baptist work!

Davey in the Sand Hills. Anne M. Halladay. Illustrated by Jean Martinez. For ages 6-8.

Davey's father is a missionary who "wears Reverend instead of Mister" in front of his name. And thousands of boys and girls of Davey's age will enjoy going with our young traveller as he and his family take the church to far distant sand-hill settlements where people are too isolated to have a pastor all their own.

This attractive volume has been published by the Joint Commission on Missionary Education to help children of the first three grades toward a gradually developing understanding of missions.

Hungry Hollow. Anna Rose Wright. Illustrated by Oliver Grimley. For ages 9-11.

The author of the well known book, *Room for One More*, which is now being made into a movie, here presents a warmhearted, humorous story about the adventures of a New York City boy in the vicinity of a mission station in the Tennessee Mountains.

The home missionary theme, *Churches For Our Country's Needs*, is subtly and skillfully threaded throughout the story and presented in a way that will be clearly understood.

Candles in the Dark

An Evangelistic Missionary recently forced out of China says:

"The thing that stands out over these two years of work in Communist China is gratitude for opportunities given in the classes of women and girls who came from the country, in the autumn and the spring, to spend 6 or 8 weeks with us. We were able to hold class after class and newcomers quickly caught something of the meaning of Christianity, as they lived in a large Christian family. Many came to accept Christ for themselves. On the last evening we had a candle service of dedication, and at the end, each holding a red candle, we filed out of the chapel into the frosty courtyard singing, 'Jesus bids us

(Continued on page 188)



"HUNGRY HOLLOW"
where city boy and Tennessee Mountain boy meet....

and sing mountain songs to old Grandpappy's dulcimer...



...and get mixed up in a riot of adventure and woodland fun.

authentically told by Anna Rose Wright for ages 9-14

Approved as THE Year's book for this group by the major Protestant denominations.

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THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

A Variety of Uses

The advance orders for *A BOOK OF REMEMBRANCE* and for the suggestions for its use (see December issue, page 632) gave eloquent proof of the wide use of this annual publication. Surely, so many individuals using the book must mean many ways of using it! Why not begin a collection of suggestions—other than the time-honored method of programs and worship service (for which it is “worth its weight in gold”)! A beginning was made by sending letters to various offices of the National Council of American Baptist Women. Here are two replies which were received before this issue of *MIS- SIONS* was printed:

Mrs. Maurice B. Hodge, President, writes: “Your idea of asking our Council officers for ideas concerning the use of *A BOOK OF REMEMBRANCE* is a splendid one. I am not sure I have anything novel to offer, but will make a suggestion or two. *A BOOK OF REMEMBRANCE* with its wealth of information should be part of the devotional material of every person having responsibility for any part of our denominational leadership. For those Women’s Societies or Circles which find joy in the relationship of “Secret Pals” we suggest that they try out the plan of choosing “*A New Friend*” from the women missionaries listed in *A BOOK OF REMEMBRANCE*. It would add interest if the missionary had the same birthday. The Society could decide upon certain requirements: A letter a month; a birthday greeting, a Christmas remem-

brance, etc. Naturally all countries could not be covered in one year, but perhaps the project could continue until the New Friends extended around the world. When I was on the mission fields it came definitely to me that we needed a list of birthdays of missionaries’ children, Junior Book of Remembrance, to be given to young people in this country. Such fellowship needs to be established on both sides.

The letter from Mrs. Horace Molan, Vice-President of Christian Training, indicates the wide appeal and usefulness of the book. “I have just received your letter concerning a statement of the value of the *BOOK OF REMEMBRANCE* in my Department, that of Christian Training. May I say that I find the *BOOK OF REMEMBRANCE* indispensable in my department. The *BOOK OF*

REMEMBRANCE is alive with up-to-date missionary information presented in a way that is both interesting and stimulating. It provides fine devotional material for Family Worship, keeping our Baptist missionary enterprise always before us. In families where it is used there is a feeling of “belongingness” to our larger Baptist family around the world. The *BOOK OF REMEMBRANCE* presents many stories related to Christian Social Relations. Program chairmen can find a wealth of material to develop programs with an emphasis on Christian Social Relations. While the *BOOK OF REMEMBRANCE* is not designed particularly as an instrument for Leadership Training, a growing leader will find much within its pages that will provide opportunities for creative action. I hope that this will be of some value to you.”

It is evident that these suggestions apply not only to the 1952 edition of *A BOOK OF REMEMBRANCE*, but to future issues as well.

W A B F M S

W
A
B
F
M
S

“Go out into the highways.”—*Luke 14:23.*

Heralds of Christ who bear the King’s
commands,
Immortal tidings in your mortal hands,
Pass on and carry swift the news ye bring;
Make straight, make straight the highway
of the King.

—LAURA SCHERER COPENAVER

“How shall they preach except they be sent?” *Romans 10:15.*

ALONG KINGDOM HIGHWAYS, accounts from the fields published by the two Foreign Mission Societies, was written by Baptist Heralds of Christ sent overseas in the Baptist world enterprise. This 96-page illustrated book may be secured for one dollar from denominational book stores or from

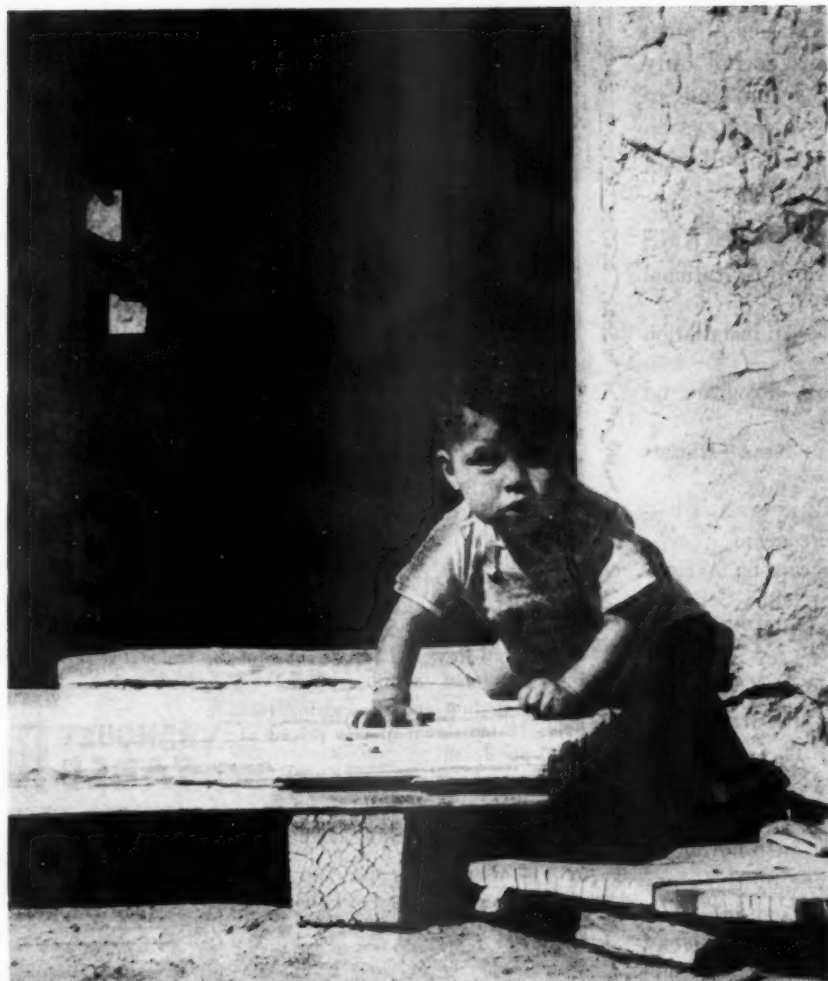
Miss Irene A. Jones

Woman’s American Baptist Foreign Mission Society

152 Madison Avenue

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Your Will

For further Information write:

G. Pitt Beers, The American Baptist Home Mission Society

or

Miss Edna R. Howe, Woman's American Baptist Home Mission Society

164 Fifth Avenue, New York 10, N. Y.

The National Council of American Baptist Women

(Continued from page 179)

Time and again, the committee has been driven back to God for leadership and guidance. Someone has said: "Faith is not only sitting and waiting for God to move. It is forging ahead a step at a time, knowing God will give strength for the next step."

READY TO USE PROGRAMS

STAR-TOUCHED — An inspirational program

BEHOLD THE STARS!—An installation Service

STARS THAT BECKON—Program on Human Rights

WE HAVE SEEN HIS STAR—Christmas playlet

A DIMMED STAR SHINES AGAIN—American Indian Program

STAR OF HOPE—Program on Africa

GUIDING STAR—Our Negro Schools

WHO IS MY NEIGHBOR?—White Cross Program

So the preparation of this program material moved forward in this manner and, it is in this spirit, the 1952-1953 Program Packet — BEHOLD THE STARS!—has come into being. It is the fervent prayer of the committee that Baptist women may come to a new consciousness of God as they see Him at work setting aglow the Star of Hope through the many phases of our Baptist World Mission.

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The design of both the sterling and silverplated trays is the same and they are priced at \$150.00 each for the sterling tray; \$125.00 each for the sterling cover; \$65.00 each for the silverplated tray, and \$75.00 each for the silverplated cover.

Each sterling and silverplated tray holds 36 individual glasses priced at \$2.00 per dozen.

Alms Basins

WE are returning this Alms Basin to our line to meet the need for a deeper well in churches where budget or duplex envelopes are used. It is of highly polished brass with etched text on rim and IHS velvet pad in 3" deep well. Priced at \$47.50.

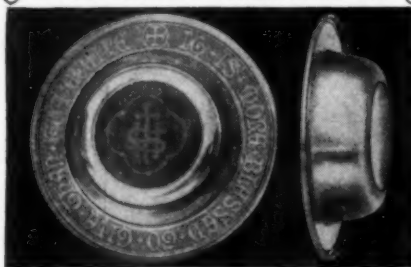
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Gorham

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831



Missionary Education For Children

(Continued from page 185)

Shine.' I shall never forget that ring of faces in the candle-light! For many nights after they had gone, I lit my little red candle and prayed that 'the girls' might shine for Jesus, away in their little village homes. Won't you continue to pray for them? Don't think of prayer as a kind of last hope—the only way to help China! Think of it as The Way to help. 'More things are wrought by prayer than this world dreams of.' Miss Ivy Greaves.



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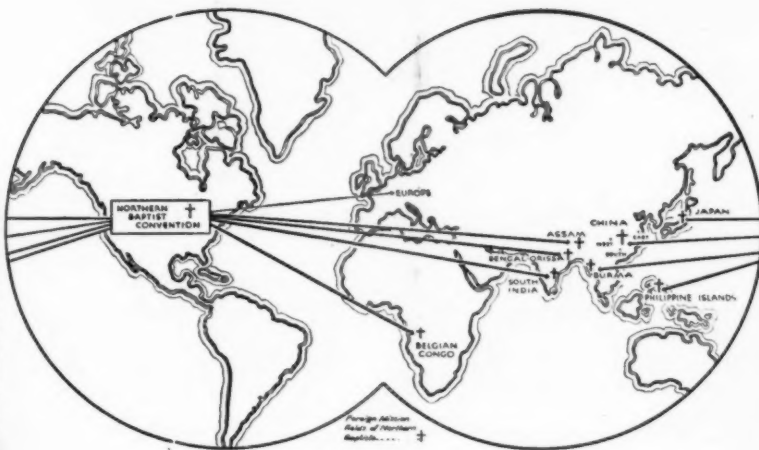
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BUILDING TOMORROW'S WORLD—Regarding both wills and annuities—Annie E. Root, Treasurer, Woman's American Baptist Foreign Mission Society

Address for both Societies:
152 Madison Avenue, New York 16, N. Y.

In preparation

for the

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SEASON

A Man Can Know God

By JOHN HENRY STRONG. As clear and invigorating as the mountain air. This is a record of how God has guided the life of a man who came to know God and in that knowledge came to regard time as sacred and humanity as holy. \$2.00

Jesus, the Man of Prayer

By JOHN HENRY STRONG. A stirring book that follows with deep spiritual insight the prayer life of Jesus from childhood to Calvary. Seven profound chapters. \$1.50

Living Portraits of Jesus

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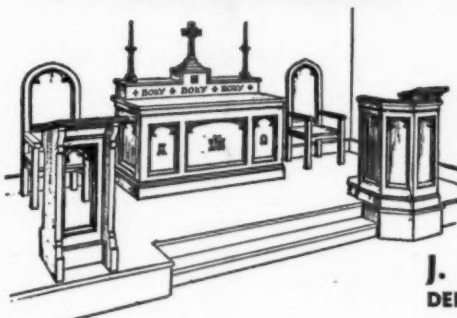
WOMEN OVERSEAS

(Continued from page 175)

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American Hungarian Baptists Appoint Missionary to Brazil

At its recent annual meeting in Bridgeport, Conn., the Hungarian Baptist Convention of the United States and Canada appointed Rev. and Mrs. Anton Molnar, of Welland, Ontario, Canada as missionaries to South America where they will minister to thousands of Hungarian immigrants in Argentina and Brazil. Mr. and Mrs. Molnar and their little daughter Magdalene were scheduled to sail from New York for Brazil on January 24th. An impressive farewell and dedication service was held for them in the Shaker Square Hungarian Baptist Church, Cleveland, Ohio, under the direction of Field Representative Alexander Kinda of the American Baptist Home Mission Society. Hungarian Baptists in the United States and Canada are missionary minded. The Shaker Square Church, Pastor Emil Bretz, has pledged \$100 a month toward Mr. Molnar's support while in South America. The Hungarian Baptist Church of Bridgeport, Conn., Pastor William Molnar, will also contribute. The balance of the annual amount

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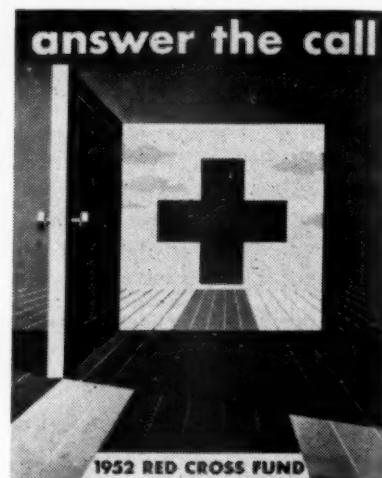
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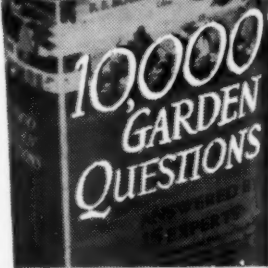
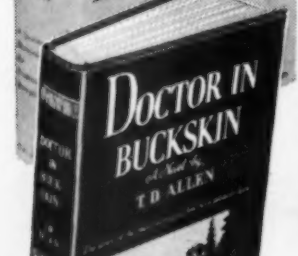
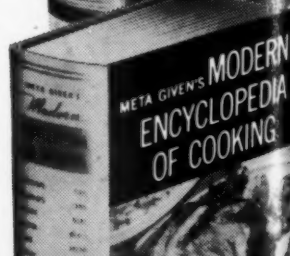
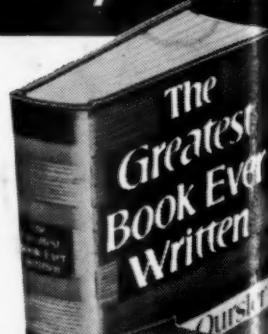
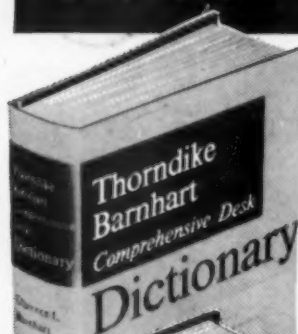
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